

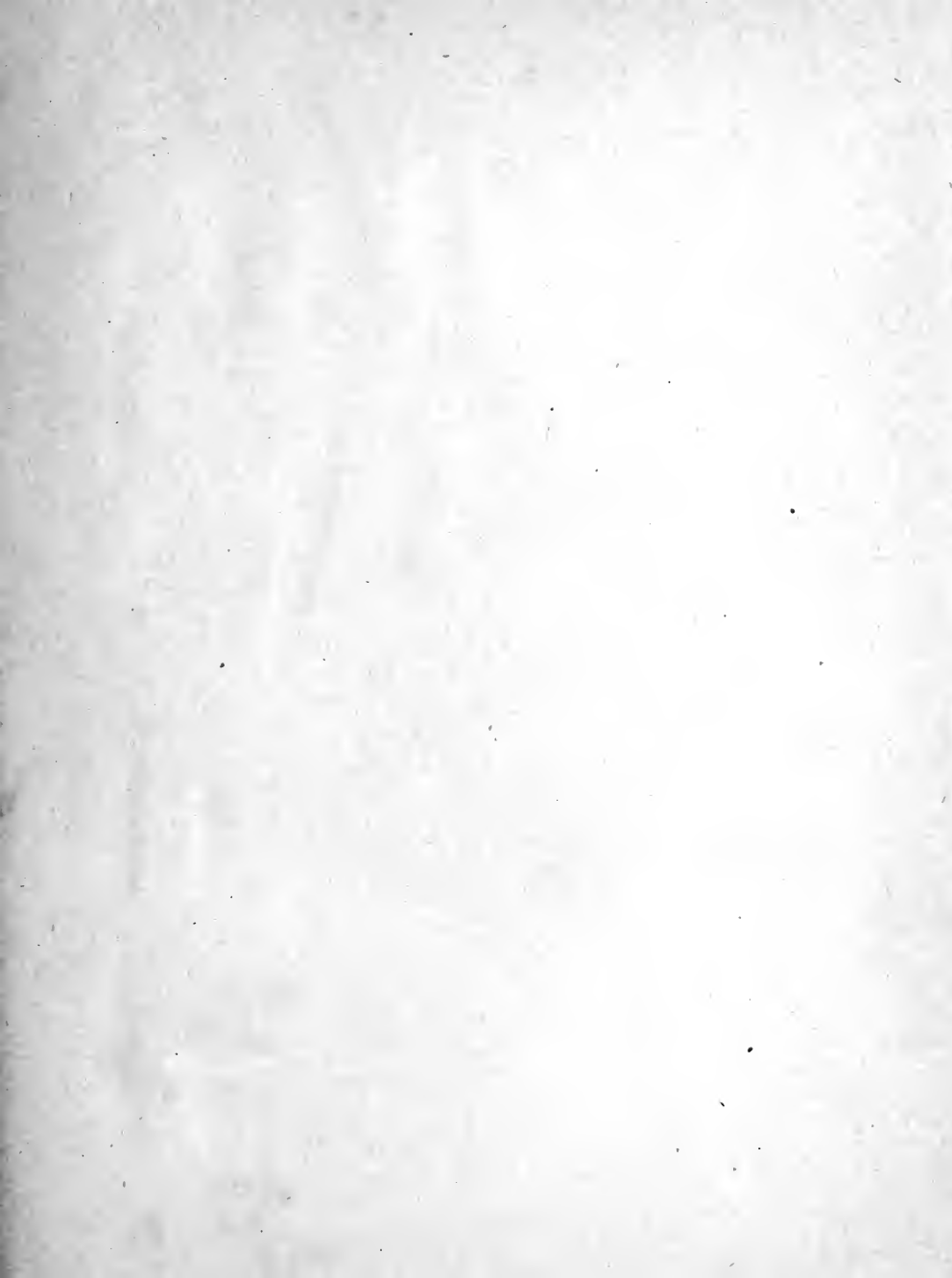


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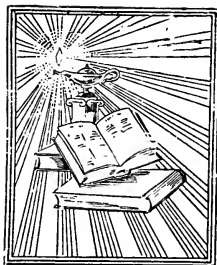
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OLD TESTAMENT HISTORY



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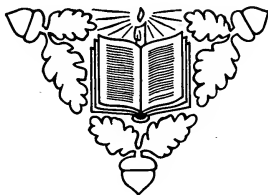
Book Four

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A MANUAL OF LESSONS IN
OLD TESTAMENT HISTORY
FOR ACADEMIC GRADES

BY ^{Boyle (Baker)}
MRS. ALMA E. McKIBBIN



1918

*"Now these things happened unto
them by way of example; and they
were written for our admonition,
upon whom the ends of the ages
are come."*

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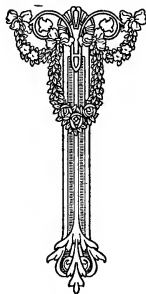
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Prefatory Note

This edition is put out in temporary form for the purpose of having the lessons tested in the schoolroom before issuing them in permanent form. Teachers and students, as well as others who may examine the lessons, are requested to make careful note of any errors, or any improvements that may suggest themselves, and send them in to the General Department of Education, at Washington, as early as consistent.

DEPARTMENT OF EDUCATION.

January 10, 1918.

A Note to Teachers

The lessons here submitted for your consideration, and for your use if you find them adapted to your needs, are the lessons I have been using for a number of years in my own work.

The chief difficulty in the study and teaching of Old Testament history is that there is too much matter for one year's work; but as one year is all that can possibly be allowed for the subject, we must be content, and do our best with the time that is ours.

The lessons are therefore long ones. I wish they could be shorter, but know of no other way to cover the subject. They may not seem uniform in length; and they are not, if one considers chapters and verses only. It has seemed to me necessary to be governed more by *subjects* than by the amount of words to be read and studied; therefore while the average assignment is three chapters, there are some lessons that require more, and some fewer.

A few notes will be found in the lessons. These for the most part are quotations from authorities. I think it would be well if there were more of these; but because of a persistent eye trouble, I have not been able to make the selections. I should be glad of your coöperation in this respect, so that future editions, if there shall be such, may contain more valuable notes.

Outline maps are placed through the book where they are required by the lessons. These maps may be obtained in loose leaf form for notebooks and drill work if so desired.

The review questions I give my pupils as a help in preparing for tests, and sometimes take the questions for examination from these questions. They may be used in various ways.

The lists of proper names may be used not only as an aid in spelling and pronunciation, but as a test, by asking, Who was Aaron? or, What was Abana?

With the hope that these lessons may lighten your labors, and help your pupils to a better understanding of this important subject, I submit them to you for your use, and suggestions for improvement.

Yours for the study of the word of God,

ALMA E. MCKIBBIN.

Pacific Union College,
January 10, 1918.

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SMITH'S OLD TESTAMENT HISTORY

DESIRE OF AGES

CLARKE'S COMMENTARY

THE CROSS AND ITS SHADOW

RAND McNALLY BIBLE ATLAS

RAWLINSON'S HISTORY OF ANCIENT EGYPT

RAWLINSON'S FIVE GREAT MONARCHIES

PRICE'S THE MONUMENTS AND THE OLD TESTAMENT

LORD'S BEACON LIGHTS OF HISTORY

CREATION

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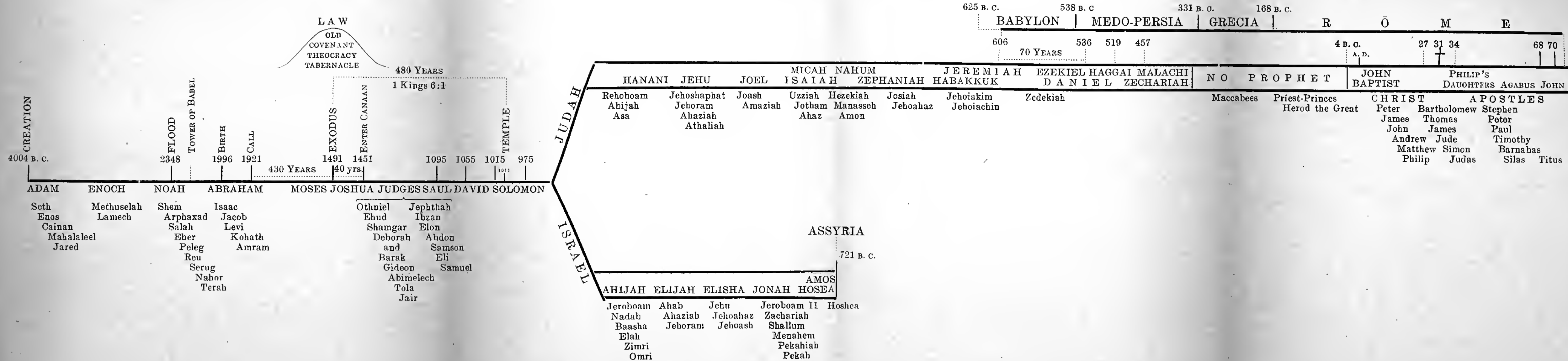
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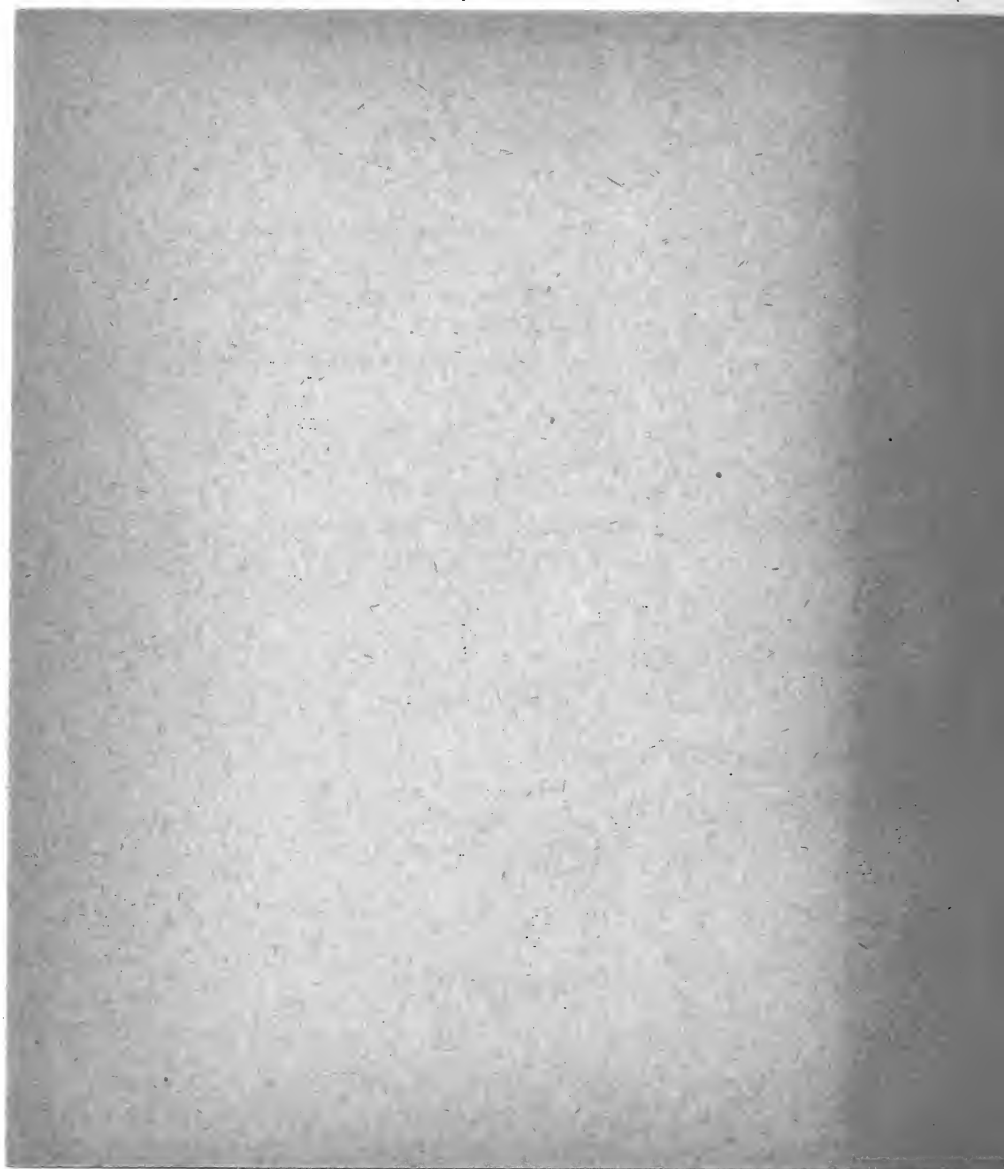
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DIAGRAM OF BIBLE HISTORY





I. THE GOVERNMENT OF GOD

Study "Patriarchs and Prophets," chapter 1.

1. Name the three persons of the Godhead. Matt. 28:19.
2. What is the nature, or character, of God? I John 4:8.
(Memorize.)
3. What is the relation of the second person of the Godhead to the first? John 1:1-3. (Memorize.)
4. What is the foundation of the government of God?
5. How is the will of God expressed? Ps. 40:8.
6. Was there ever a time when there was perfect harmony in the universe of God?
7. What does God desire, a forced or a voluntary service?
8. What is the relation of the angels to the Godhead? Ps. 148:2, 5; Heb. 1:4, 9.
9. With whom did sin originate? Ezek. 28:12-15.
10. What caused the fall of Lucifer? Ezek. 28:17; Isa. 14:12-14.
11. How many angels rebelled with Lucifer? Rev. 12:4.
12. Were the angels removed from their positions, or did they voluntarily leave them? Jude 6.
13. How were they expelled from heaven? Rev. 12:7-9; Luke 10:18.
14. To what are the fallen angels reserved? 2 Peter 2:4.
15. Why was Satan not destroyed when he sinned?
16. What will every being in the universe finally know and acknowledge? Deut. 32:4; Rev. 15:3.

II. CREATION

Study Genesis 1; P. P., chap. 2, pars. 1-6.

1. What does "create" mean? How did God create all things? John 1:1-3; Ps. 33:6, 9. (Memorize.)

2. How may we understand creation? Heb. 11:3. (Memorize.)
3. When was this earth created?
4. How long a time was occupied in creating and finishing this earth?
5. Give the work of each day of creation week in order. (Write answer in notebook.)
6. Who is the source of all light? 1 John 1:5.
7. What fills the firmament, and thus divides the water in the atmosphere (vapor) from the water on the earth's surface?
8. Explain the principle of the vegetable world: "Yielding fruit after his kind, whose seed is in itself, upon the earth."
9. What is the purpose of the lights "in the firmament of the heaven"?
10. Show the logical sequence of events in creation.
11. What was the crowning act of creation? In whose image was man created?
12. Over what were man and woman given dominion?
13. What food was given to man? To the beasts?
14. What was the purpose of God in creating the earth? Isa. 45:18; Rev. 4:11.
15. What do the works of God reveal? Rom. 1:20.

III. THE SABBATH AND EDEN

Study Genesis 2; P. P., chap. 2, pars. 7-24.

1. By what three acts was the seventh day of the week made the Sabbath?
2. Of what is it a memorial? Ex. 20:11.
3. For whom was the Sabbath made? Mark 2:27, 28. (Memorize.)
4. How should it be observed? Ex. 20:8-10; Lev. 23:32; Matt. 12:12; Isa. 58:13, 14.

5. How was man formed? How did he become a living soul?
 6. Where did God make a home for man?
 7. Name two special trees of the garden of Eden.
 8. How was the earth watered? Describe the river that flowed out of Eden.
 9. What was man's occupation?
 10. What does the naming of the animals by Adam show as to his knowledge of their nature and habits?
 11. Why was Adam given a companion? How was woman made? Why?
 12. Of what two divine institutions do we learn in this lesson?
 13. What restriction was placed upon man's use of all things in the garden?
 14. What penalty was named for transgression of this command?
 15. Memorize P. P., chap. 2, par. 24.
-

IV. THE FALL OF MAN

Study Genesis 3; P. P., chap. 3.

1. What did Satan use as a medium when he tempted man?
2. What question did he ask the woman?
3. By Eve's answer show that she fully understood the command of God.
4. What did the serpent say that was exactly the opposite of what God had said?
5. What did he tell Eve would be the result if she ate the fruit?
6. What three things did Eve think she saw in the tree of the knowledge of good and evil? How are all tempted? 1 John 2: 16.
7. How did she cause her husband's fall? What was the difference between her transgression and his? 1 Tim. 2: 13, 14.
8. Name the results that followed their act of disobedience. (Write answer in notebook.)

9. What sentence was pronounced upon the serpent?
10. What wonderful promise was made to man? Gen. 3:15.
(Memorize.)
11. What sentence was pronounced upon woman? Upon man?
12. Why were Adam and Eve obliged to leave the garden of Eden?

Note

God's first plans are of course His best plans — the plans that will bring most happiness and blessing to man. They are the plans made before man sinned. But if man does not accept and carry out God's first-best plan, God in His mercy sometimes modifies His first plan and gives a second or even a third, to meet changed conditions and circumstances.

In the original plan of government for the earth, God was the supreme ruler, and man was His vicegerent, or representative. "God said, Let Us make man in Our image, after Our likeness: and let *them* have dominion." This did not mean the first man only, neither did it mean man and not woman; for "God created man in His own image, . . . male and female created He them. And God blessed them, and God said unto *them*, Be fruitful, and multiply, and replenish the earth, and subdue it: and have *dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

"While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them, or lay down together at their feet. The happy birds flitted about them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son.

"The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between."—*P. P.*, p. 50.

Each human being had dominion over himself and the lower orders of creation, but not over any other man or woman. It is difficult for us now, since we know only the conditions imposed by sin, to conceive a world filled with men and women with no one of them as head, ruler, or director. The secret is, that each was to be directed by God, and therefore always would be in harmony with others.

When sin came, it at once produced discord and alienation. To meet this condition, God modified His plan of government, and gave man His second-best plan, which is the *patriarchal* government.

"Patriarch" means a *father-ruler*, because the father was made the head, or ruler, of the family, the representative of God to his children. After man sinned, God could no longer speak to him nor be seen by him. How then were the children to learn to know God? Their father was to represent God to them in his character,—in all his words and ways.

The father was made the house band (husband), binding the family to one another and to God. He was the priest of the family, and offered a sacrifice evening and morning, thus day by day consecrating his family to the service of God. The patriarchs who loved and served God were prophets,—they received direction from heaven.

If the principles of the patriarchal government had been carried out, the human race might still have been happy and blessed; but, because its principles have been perverted and sad results have come, we should not regard it as a failure. "And the Lord said, 'Thy desire shall be to thy husband, and he shall rule over thee.' In the creation, God had made her the equal of Adam. Had they remained obedient to God—in harmony with His great law of love—they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and

she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband. Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them; but man's abuse of the supremacy thus given him, has too often rendered the lot of woman very bitter, and made her life a burden."—*P. P.*, pp. 58, 59.

Headship is a weighty responsibility. Many temptations beset one who is head, or ruler. The very position unconsciously begets conceit, and a tyrannical disposition; but it also affords unmeasured opportunities of privilege and consequent blessing.

The patriarchal government was perpetuated by the principles governing the birthright and its blessings,—the rights of primogeniture, or the right of the first-born son to succeed his father as patriarch, or ruler.

Among the people of God, certain blessings accompanied the birthright. In the first place, as has been stated, the first-born was the patriarch, or ruler. However, if he was an unworthy person, God often passed him by for a younger brother. He inherited a double portion of his father's wealth. This was not an arbitrary arrangement. The patriarch must offer sacrifices, and was held responsible for the welfare of his brothers and sisters, temporal as well as spiritual; hence he needed more possessions than his brothers, that he might be able to discharge the obligations of his position.

The spiritual blessings were the priesthood, as has been mentioned, and to be the progenitor of Christ. The principles and responsibilities of the birthright were taught by parents to their children. "They were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth, but spiritual preëminence. He who received it was to be the priest of his family; and in the line of his posterity

the Redeemer of the world would come. On the other hand, there were obligations resting upon the possessor of the birthright. He who should inherit its blessings must devote his life to the service of God. Like Abraham, he must be obedient to the divine requirements. In marriage, in his family relations, in public life, he must consult the will of God."— *P. P.*, pp. 177, 178.

"In early times the father was the ruler and priest of his own family, and he exercised authority over his children, even after they had families of their own. His descendants were taught to look up to him as their head, in both religious and secular matters. This patriarchal system of government Abraham endeavored to perpetuate, as it tended to preserve the knowledge of God."— *P. P.*, p. 141.

V. THE PLAN OF REDEMPTION

Study Gen. 3: 15; *P. P.*, chap. 4.

1. Give the antecedent of each pronoun in Gen. 3: 15.
2. Show that the plan of redemption is outlined in this text.
3. When was the plan of salvation made? Rev. 13: 8.
4. When was it first revealed? How long had it been kept secret?
Rom. 16: 25, R. V.
5. How only could fallen man be saved? Gal. 3: 13; 4: 5; Isa. 53: 5; 1 Peter 1: 18-20; Rom. 5: 8-19.
6. What sacrifice did the Father make? John 3: 16; Zech. 13: 7.
7. What part do the angels have in this plan? Heb. 1: 14.
8. Will the earth also be redeemed? Eph. 1: 14; Micah 4: 8; Ps. 37: 29.
9. Why were sacrificial offerings ordained? *Ans.*—"The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer.

They were intended to impress upon the fallen race the solemn truth that it was sin that caused death.”—*P. P.*, chap. 4, par. 18. (Memorize.) Read also *P. P.*, chap. 5, par. 2; chap. 32, par. 1.

10. What is the breadth of the plan of salvation? John 12:32, R. V.
11. What is the greatest proof that the law of God cannot be changed?

VI. CAIN AND ABEL

Study Genesis 4; *P. P.*, chap. 5.

1. What was the difference in character and occupation between the first two sons of Adam?
2. What did each bring as an offering?
3. Why was Abel's offering accepted and Cain's rejected? Heb. 11:4. (Memorize.)
4. How did God attempt to reason with Cain?
5. Why did Cain slay his brother? 1. John 3:12. (Memorize.)
6. Was Cain his brother's keeper? and what does this mean?
7. What was the second curse upon the earth?
8. What was the sentence pronounced upon Cain?
9. What was the purpose of God in permitting Cain to live?
10. Why did Cain go away from the gate of the garden of Eden? Where did he live?
11. Who built the first city? What was it called?
12. Write in your notebook a list of Cain's descendants.
13. For what were some of them distinguished?
14. Which one was both a polygamist and a murderer?
15. What is the first extant poetry? Gen. 4:23, 24. (Memorize.)

VII. THE FIRST TEN PATRIARCHS

Study Genesis 5; P. P., chap. 6.

1. Who were the Cainites? The Sethites?
2. Where did each class live?
3. How did Enoch learn to walk with God?
4. What was the character of Enoch? Heb. 11:5, 6. (Memorize.)
5. What did he do for his fellow men? Jude 14, 15.
6. Why was he translated?
7. Spell and memorize the names of the first ten patriarchs.
8. Find the date of birth and death of each of the patriarchs.
Arrange in a chronological table.
9. How many of the patriarchs were born before Adam died?

Table of Chronology

No.	PATRIARCH	AGE	BIRTH A. M.	DEATH A. M.
1	Adam	930	1 (Creation)	930
2				
3				
4				
5				
6				
7				
8				
9				
10				

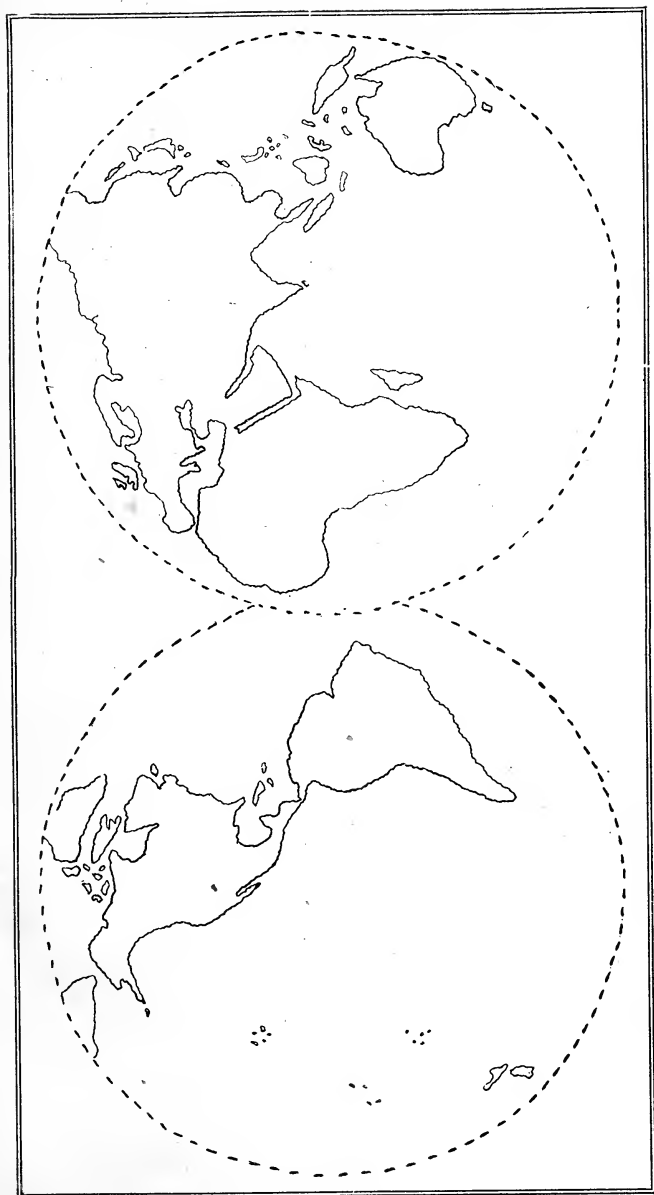
VIII. THE FLOOD — CAUSE AND DEGREE OF WICKEDNESS

Study Genesis 6; 7; P. P., chap. 7.

1. What social relation caused wickedness to become almost universal?
2. Describe the character of the antediluvians.
3. Explain the expression, "It repented the Lord." (See P. P., appendix, note 1.)
4. What was the character of Noah? Name his sons.
5. What did the Lord direct Noah to build? Why?
6. Describe the ark. Give its dimensions in feet, allowing 1 cubit to equal 21 inches. (Write answer.)
7. How did Noah manifest his faith? 2 Peter 2:5; Heb. 11:7. (Memorize.)
8. When the ark was finished, what evidence did the people have that Noah's message was true?
9. How long was Noah in the ark before rain began to fall? How long did it rain?
10. From what sources did the water come?
11. How high above the mountains did the waters extend?
12. How long was the earth completely covered with water?
13. How old was the earth when the flood began? How long before Christ was this?
14. Place the date of the flood in your table of chronology.
15. Draw parallels that prove the truth of Matt. 24:37-39; 2 Peter 3:3-12. (Write answer.)

As it was in the days of Noah,

so shall it be also in the days of the
Son of man.



No. 1 — THE WORLD

IX. THE FLOOD — DURATION AND RESULT

Study Genesis 8; 9; P. P., chaps. 8; 9; 10, pars. 1-6.

1. Where did the ark finally rest? When?
2. When were the tops of the mountains seen?
3. How did Noah discern that the waters were dried up?
4. How long were Noah and his family in the ark?
5. Draw a diagram to represent the different events of this period.
6. What is the significance of Noah's first act upon coming out of the ark?
7. Explain the promise made to him at that time.
8. Write conclusions drawn from a comparison of Gen. 1:26-30 with Gen. 9:1-7.
9. Of what is the rainbow a symbol?
10. Where is there a rainbow all the time? Ezek. 1:26-28; Rev. 4:2, 3.
11. Describe fully the changes made in the earth by the flood.
12. What evidences does the earth contain of a flood?
13. What was the character of each of the three sons of Noah?
14. What prophecy was given concerning their future? Gen. 9:25-27. (Memorize and explain.)
15. Upon outline map No. 1, place names of continents and oceans. Color ocean.
16. Place the mountains of Ararat upon outline maps 1, 2, and 3.

X. THE TOWER OF BABEL

Study Genesis 11; P. P., chap. 10.

1. Pronounce all proper names in the lesson.
2. Memorize names of patriarchs from Shem to Abraham.
3. Complete the table of chronology begun in lesson 7 to Abraham inclusive.

4. Where was the plain of Shinar? Place the name upon map 3.
5. From what place did the people come who lived on the plain of Shinar?
6. What was the purpose of the builders of Babel?
7. Who was their leader? Gen. 10: 8-12.
8. Place upon map 3 the cities of Babylon and Nineveh.
9. Why did the Lord confound the language of the Babel-builders?
10. What was the result? What purpose was thus accomplished? Gen. 1: 28.

Notes

1. "In the plain of Shinar, through the confusion of tongues, was the origin of nations. There also was the beginning of kingdoms. . . .

2. "The earliest rulers whose names have been discovered in Babylonia, did not bear the title of king at all. In every instance before the time of Nimrod, the word used is one which signifies 'viceroy.' The god is king; and the ruler claims no higher authority than that of substitute or servant of his god who is really the king. For instance, a certain Idadu made an inscription running as follows:

"To [the god] Ninridu, his King, for the preservation of Idadu, Viceroy of Ridu, the servant, the delight of Ninridu.'

"And again, a certain Gudea wrote as follows:

"To [the god] Ninip the King, his King, Gudea Viceroy of [the god] Zirgulla, his house built.' "To [the goddess] Nana the Lady, Lady splendid, his Lady, Gudea, Viceroy of Zirgulla . . . raised.' "

3. "This points clearly to a time when God was recognized as the only King, and the true Ruler. And when false gods were put in the place of the true God, they were yet recognized as the real kings, and men in places of authority were but their substitutes. This change was so recent, too, that rulers were not yet bold

enough to take to themselves the title of king. It was not much longer, however, before this step was taken. One arose who was bold enough to do this and all that it involved."

4. "Nimrod was this bold man. The name that he bears 'signifies rebellion, supercilious contempt, and, according to Gesenius, is equivalent to "the extremely impious rebel."' And 'he began to be a mighty one in the earth.' Or, as another translation gives it, he 'was the first mighty one in the earth.' That is, he was the first one to establish the power of an organized kingdom, or government, as such, in the world."

5. "'With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The Oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers had rested upon the feeling of kindred, and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a sovereign of territory, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes — enlarged families — Society; now there was a nation, a political community — the State. The political and social history of the world henceforth are distinct, if not divergent.'"

6. "'And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.' The names here given indicate that his kingdom embraced practically the whole territory of Babylonia. For Accad was the country of northern Babylonia; the *city* of Accad lying near Sippara, which was about twenty miles north of Babylon. Erech lay about one hundred and twenty miles south of Babylon, on the northern edge of the original Chaldea proper; Chaldea, in the native inscriptions, defining the coast country at the head of the Persian Gulf and near the mouth of the Euphrates. Calneh lay to the eastward, about

half way between Babel and Erech, toward the western stream of the Lower Tigris. This would give an area of territory about equal to that of Vermont and New Hampshire combined, as the size of this beginning of the kingdom of Nimrod."

7. "This, however, was but 'the beginning of his kingdom.' For 'out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah.' This is the reading of the Revised Version, and also of the margin of the King James Version, of Gen. 10:11, as well as the text of the German, the Danish-Norwegian, and several other translations. Its correctness seems also to be confirmed by Micah 5:6, 'And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof,' where the poetic parallelism makes 'Assyria and the land of Nimrod synonymous terms.'"

8. "This is supported also by the Assyrian records, which show that the city of Asshur, now Kileh-Shergat, sixty miles south of Nineveh was the capital of Assyria, hundreds of years before Nineveh became the capital. If it was Asshur, instead of Nimrod, who went forth and built Nineveh, why then was not Nineveh, instead of Asshur, the capital from the beginning? But as the city of Asshur was the original and long continued capital, and as it is evident from the name itself that this city was founded by Asshur, and took its name from him; this gives further consistency to the reading here preferred, in that it shows that the country was already Assyria, and justifies the statement that 'he went out *into Assyria* and built Nineveh.' In this way, too, not only 'the beginning' but also *the extension* of Nimrod's kingdom is shown."

9. "Beyond this, nothing is definitely known of either Nimrod or his kingdom. But his fame 'has always been rife in the country of his domination. Arab writers record a number of remarkable traditions in which he plays a conspicuous part; and there is little doubt . . . that the constellation Orion bears in Arabian

astronomy the title of "El-Jabbar," or "the Giant." Even at the present day his name lives in the mouth of the people inhabiting Chaldea and the adjacent regions, whose memory of ancient heroes is almost confined to three — Nimrod, Solomon, and Alexander. Wherever a mound of ashes is to be seen in Babylonia or the adjoining countries, the local traditions attach to it the name of *Nimrud*, or *Nimrod*; and the most striking ruins now existing in the Mesopotamian valley, whether in its upper or its lower portion, are made in this way monuments to his glory.'—*Rawlinson*.—"Empires of the Bible," pp. 49-53.

10. "In an inscription of the great Nebuchadnezzar there is a curious and striking reference to this story of Babel and the confusion of tongues. He tells how he had repaired and embellished the tower in honor of one of his gods, saying:

"The first, which is the house of the earth's base, the most ancient monument of Babylon, I built and finished it; I have highly exalted its head with bricks covered with copper. We say for the other, that is, this edifice, the house of the Seven Lights of the Earth, *the most ancient monument of Borsippa*: A former king built it (they reckon forty-two ages), but he did not complete its head. *Since a remote time people had abandoned it, without order expressing their words*. Since that time, the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split, and the earth of the interior had been scattered in heaps.'

"The discovery of this inscription points out to us, among the ruins still lifting their heads around the site of ancient Babylon, the still gigantic remains of a monument which, in the days of Nebuchadnezzar, was believed to be the tower of Babel. It is this that the inhabitants of the country still call "Birs Nimrod," "the tower of Nimrod," and, in the midst of the plains, it still looks like a mountain. . . . Our knowledge of the Assyrian tongue has revealed that the name "Borsippa" meant, in that idiom, "the tower of tongues." Babylon is often designated in the cuneiform

texts by a symbolical name, ideographically written, meaning "the town of the root of languages;" Borsippa, by another, meaning "the town of the dispersion of tribes." These names seem almost like medals struck to commemorate the ancient tradition of the plains of Shinar.'—*Lenormant*."

11. "Another inscription found in that country plainly refers to the confusion of tongues. The writing is much mutilated, but lines enough are complete to make plain the object of the inscription, which was nothing else than to tell of an attempt at Babylon to build a 'stronghold,' or tower. The lines that are complete, or nearly so, are in exact accord with Gen. 11:4-8, and read as follows:

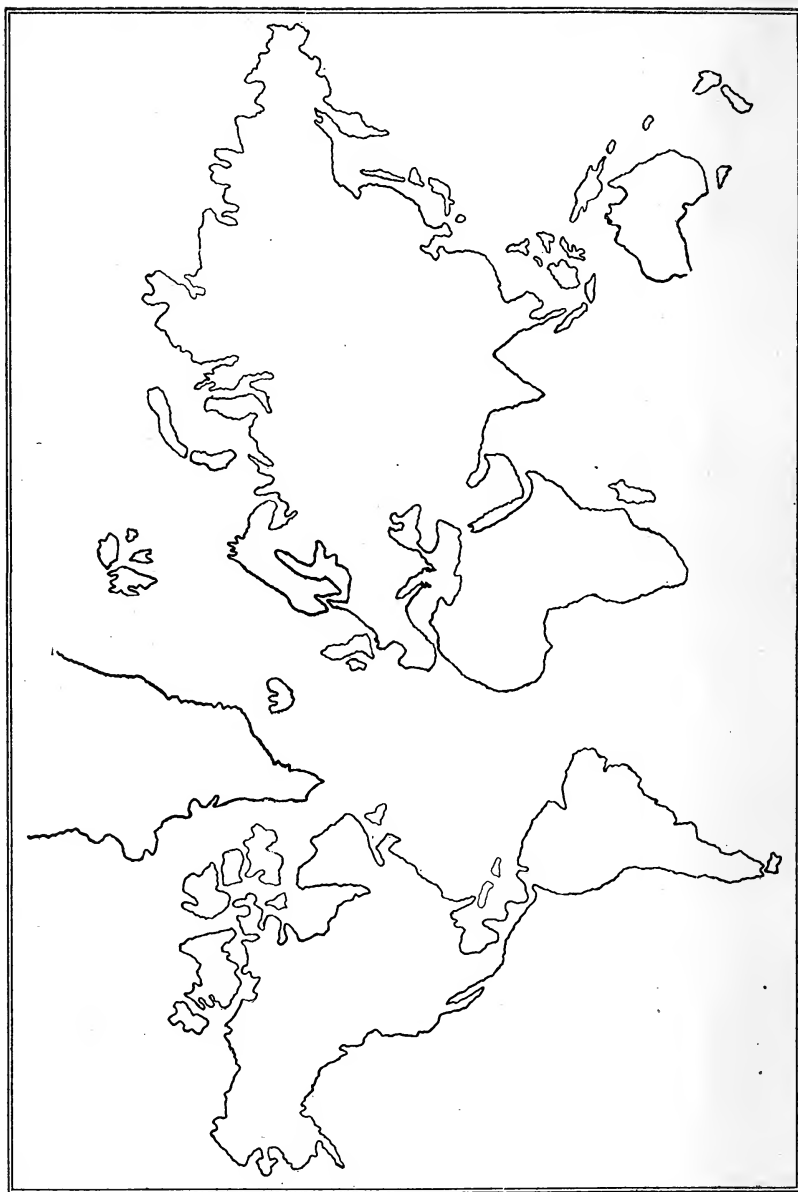
' . . . Babylon corruptly to sin went and small and great mingled on the mound. . . .

Their work all day they founded, to their stronghold in the night entirely an end he made. In his anger also the secret counsel he poured out to scatter abroad, his face he set he gave a command to make strange their speech. . . .

Violently they fronted against him. He saw them, and to the earth descended, when a stop he did not make. . . .

Violently they wept for Babylon — very much they wept.' "

12. "The confusion of tongues and consequent dispersion of men into nationalities occurred in the days of Peleg, the great-great-grandson of Shem. 'Unto Eber were born two sons: the name of one was Peleg [that is, *Division*]; for in his days was the earth divided.' Peleg was born one hundred and one years after the flood. For Shem 'begat Arphaxad *two years* after the flood;' Arphaxad was thirty-five years old when Salah was born; Salah was thirty years old when Eber was born; and Eber was thirty-four years old when Peleg was born. Thus we have (2+35+30+34) 101 years after the flood when Peleg was born, in whose days the families of the sons of Noah, in their nations, were divided in the earth."—*E. B.*, pp. 3-5.



No. 2 — THE WORLD

XI. THE PEOPLING OF THE EARTH

Study Genesis 10; Rand McNally Bible Atlas, pp. 23-27,
or "Empires of the Bible," chaps. 2-4.

1. Pronounce all proper names in this lesson.
2. From what one man are all the people of the earth descended?
3. How closely therefore are all men related? Acts 17:26.
(Memorize.)
4. Make an outline, or table of genealogy, showing the relationship of the sons and grandsons of Noah.
5. (a) Commit to memory the names of the sons of Japheth.
(b) Number the names. Place the numbers, or print the names, on outline map 2.
(c) Color *yellow* the portion of earth inhabited by the sons of Japheth.
(d) Name the nation descended from each of the sons of Japheth.
6. (a) Commit to memory the names of the sons of Ham.
(b) Number the names. Place the numbers, or print the names, on map 2.
(c) Color *brown* or *black* the portion of earth inhabited by the descendants of Ham.
(d) Name the nation descended from each of the sons of Ham.
7. (a) Commit to memory the names of the sons of Shem.
(b) Number the names. Place the numbers, or print the names, on map 2.
(c) Color *green* the portion of earth inhabited by the sons of Shem.
(d) Name the nations descended from each of the sons of Shem.

Notes

1. *Japheth*, father of Japhetic, or Aryan races.
 1. Gomer, progenitor of Celts, or Gauls, from which de-

scended the nations of western Europe,—English, French, Germans, Scandinavians, etc.

2. Magog, progenitor of nations of eastern Asia, and probably of North and South America,—Chinese, Japanese, Malays, Turks, Indians, etc.
3. Madai, progenitor of the Medes.
4. Javan, progenitor of the Greeks.
- 5, 6. Tubal and Meshech probably peopled a part of Russia.
7. Tiras, supposed to be the progenitor of the Thracians.
2. *Ham*, father of Hamitic races.
 1. Cush, progenitor of the Ethiopians.
 2. Mizraim, progenitor of the Egyptians.
 3. Phut, progenitor of the Lydians.
 4. Canaan, progenitor of the Canaanites.
3. *Shem*, father of the Semitic races.
 1. Elam, progenitor of the Elamites (Persians).
 2. Asshur, progenitor of the Assyrians.
 3. Arphaxad, progenitor of the Chaldeans.
 4. Lud, supposed to be progenitor of the Lydians.
 5. Aram, progenitor of the Syrians.

4. "The Bible reveals the origin of nations as well as the origin of the world, of man, of sin, and of salvation. In all these things the Bible record is correct, because it is the word of God. 'All Scripture is given by inspiration of God.'

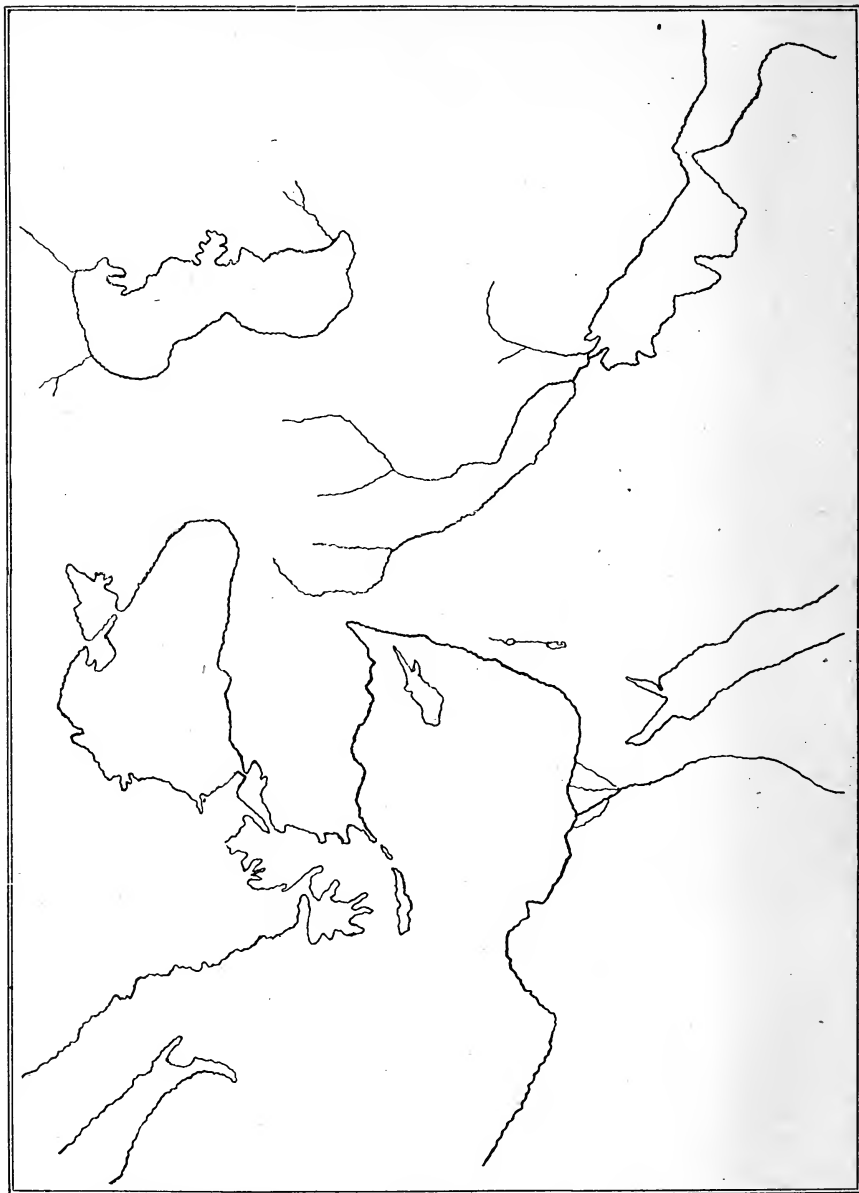
"In the tenth chapter of Genesis there is a catalogue of the sons and sons' sons of Noah, and the catalogue and chapter close with these words: 'These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.' In this chapter there is given us the origin of nations; and from these have come all the races and nations of men. That this has been doubted or disputed, does not affect the fact. The record bears every fair and genuine test that is put upon it; and every such test, however searching, only serves more clearly to demonstrate the perfect

truthfulness of the record made by Moses thirty-four hundred years ago, and that still stands in the book of Genesis.

"On this Prof. George Rawlinson says: 'That precious document the "*Toldoth Beni Noah*," or "Book of the Generations of the Sons of Noah," well deserves to be called "the most authentic record that we possess for the affiliation of nations."' 'The Mosaical narrative conveys the exact truth—a truth alike in accordance with the earliest classical traditions, and with the latest results of modern comparative philology.'

"And again: 'The "*Toldoth Beni Noah*" has extorted the admiration of modern ethnologists, who continually find in it anticipations of their greatest discoveries. . . . On the whole, the scheme of ethnic affiliation given in the tenth chapter of Genesis is pronounced "safer" to follow than any other; and the "*Toldoth Beni Noah*" commends itself to the ethnic inquirer as "the most authentic record that we possess for the affiliation of nations," and as a document "of the very highest antiquity."'

"Says M. Francois Lenormant: 'In the tenth chapter of the book of Genesis, Moses gives us a table of the nations known in his time as affiliated to these three great chiefs [Shem, Ham, and Japheth] of the new race of postdiluvian humanity. This is the most ancient, the most precious, the most complete document which we possess on the distribution of the ancient nations of the world. . . . This document furnishes an inestimably valuable basis for the researches of ethnography, that is, the science which investigates the relationships of nations with each other, and their origin. The attentive study of historical tradition, the comparison of languages, and the examination of the physiological characteristics of different nations, lead them to results in complete accordance with the inspired volume.'"—*E. B.*, pp. 1, 2.



XII. ABRAHAM

Study Gen. 11: 27-32; 12; 13; P. P., chaps. 11; 12, pars. 1-5.

1. Who was Abraham's father? How many sons had he?
2. What was Abraham's birthplace? What were the associations of his early life? Joshua 24: 2.
3. Name the members of Abraham's family who removed from Ur in Chaldea to Haran in Mesopotamia.
4. How long did Abraham remain at Haran?
5. What was the purpose of God in the call of Abraham? Gen. 12: 1-3. (Memorize.)
6. Why was it necessary that he should separate from his kindred?
7. Did he know to what land God was leading him? Heb. 11: 8. (Memorize.)
8. How old was Abraham when he left Haran? Give date.
9. At what place in Canaan did Abraham first pitch his tent? To what place did he remove?
10. How was Abraham's faith tested in Canaan? In Egypt?
11. Where did Abraham and Lot separate? Why?
12. Contrast the characters of Abraham and Lot.
13. How much of the earth was shown to Abraham? Rom. 4: 13.
14. What promise was repeated to him?
15. To what place did he remove after Lot left him?
16. Upon map 3 place Ur, Chaldea, Euphrates River, Tigris River, Nile River, Egypt, Haran.
17. Upon map 4 place Sichem (Shechem), Bethel, Ai, Hebron.

Note

God chose Abraham because he was the only one of his generation who loved and served Him. God knew that unless there was some one who would keep His law and teach it to others, the knowledge of God would be lost in the earth, and all men would

come completely under the dominion of Satan, and Jesus could never come to earth as a Saviour.

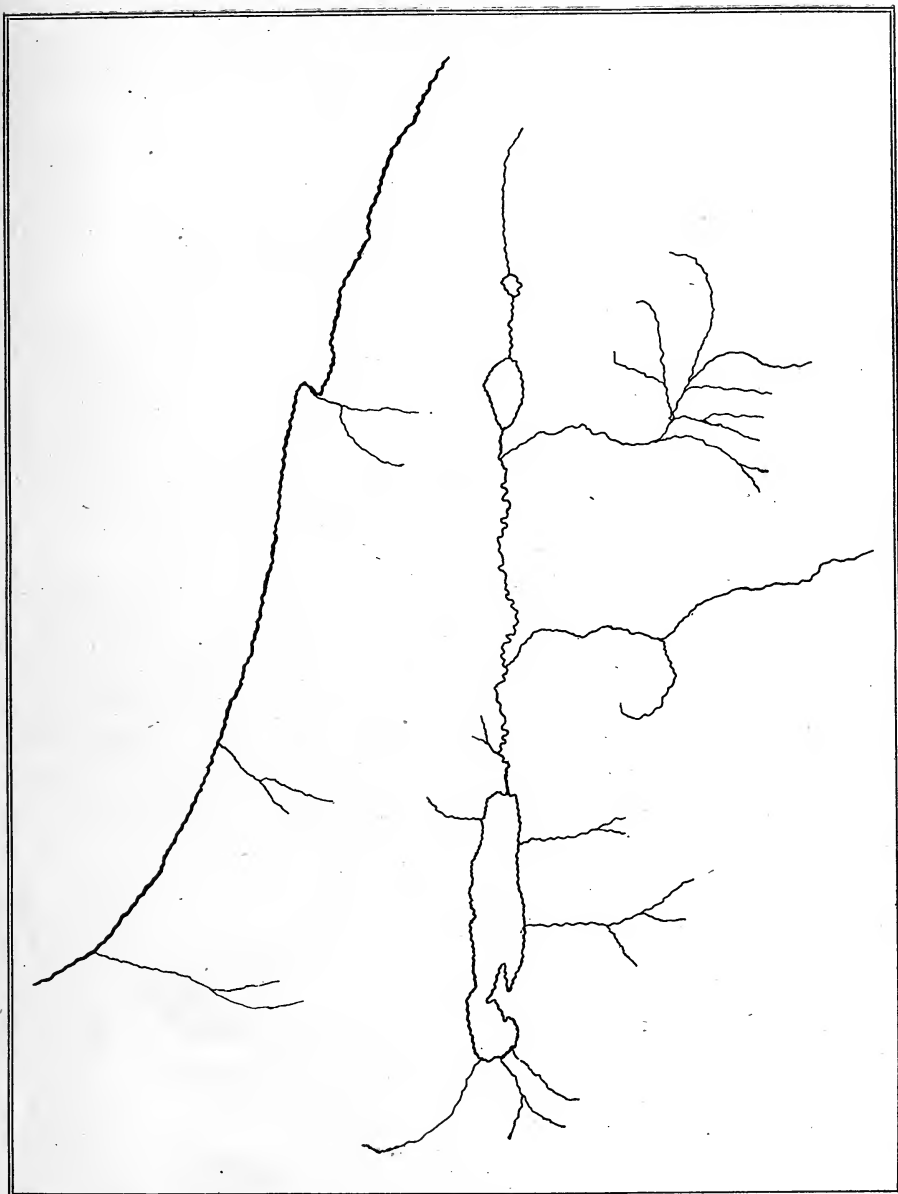
Paul says God taught the gospel to Abraham in these words: "In thee shall all nations be blessed." Gal. 3: 8. This is the covenant He made with Abraham. It is also the everlasting covenant which was first made with Adam when he sinned in Eden. It was repeated to Abraham many times, and is therefore also called the Abrahamic covenant.

Abraham taught the gospel wherever he went, and thus fulfilled the purpose of God in his call. He taught it by word and deed. Wherever he pitched his tent, he built an altar, and morning and evening offered a sacrifice upon it. This sacrifice represented Christ, who should give His life for the sins of men. Abraham explained the meaning of the sacrificial service to his household and to the heathen.

XIII. CHEDORLAOMER

Study Genesis 14; P. P., chap. 12, pars. 6-13.

1. Write the names of the four kings who invaded Canaan, with the place from which each came.
2. Write the names of the five kings of the cities of the plain, with the name of the city over which each ruled.
3. How long did the cities of the plain serve Chedorlaomer?
4. When did he again come against them?
5. Upon which side of the Jordan River did he come?
6. What peoples did he conquer on the way?
7. Where did he fight with the people of the cities of the plain?
8. What did he carry away with him?
9. Where did Abraham and his allies overtake them?
10. Who met Abraham at the valley of Shaveh?
11. Who was Melchizedek? Of whom was he a type? Heb. 5: 5, 6; 7: 1-10.



No. 4 — PALESTINE

12. Why did Abraham refuse a share of the spoil?
13. Why, however, did he give tithes of all to Melchizedek?
14. Upon map 3, place Elam, Ellasar, and Shinar.
15. Upon map 4 place Jordan River, Ashteroth Karnaim, Hazezon-tamar, Dan, Damascus, and Hebron.
16. Upon map 4 place the following tribes: Rephaim, Zuzim, Emim, Horim.
17. Trace the journey of Chedorlaomer from Elam to Canaan, from Canaan to Dan, and the pursuit by Abraham and his allies.

Note

"Kudur-Lagamer (Chedorlaomer), the Elamitic prince, who, more than twenty centuries before our era, having extended his dominion over Babylonia and the adjoining regions, marched an army a distance of 1,200 miles from the shores of the Persian Gulf to the Dead Sea, and held Palestine and Syria in subjection for twelve years, thus effecting conquests which were not again made from the same quarter till the time of Nebuchadnezzar, fifteen or sixteen hundred years afterwards, has a good claim to be regarded as one of the most remarkable personages in the world's history — being, as he is, the forerunner and prototype of all those great Oriental conquerors who from time to time have built up vast empires in Asia out of heterogeneous materials, which have in a longer or a shorter space successively crumbled to decay. At a time when the kings of Egypt had never ventured beyond their borders, unless it were for a foray in Ethiopia, and when in Asia no monarch had held dominion over more than a few petty tribes, and a few hundred miles of territory, he conceived the magnificent notion of binding into one the manifold nations inhabiting the vast tract which lies between the Zagros mountain range and the Mediterranean. Lord by inheritance (as we may presume) of Elam and Chaldea, or Babylonia, he was not content with these ample tracts, but, coveting more, proceeded boldly on

a career of conquest up the Euphrates Valley, and through Syria, into Palestine. Successful here, he governed for twelve years dominions extending near a thousand miles from east to west, and from north to south probably not much short of five hundred. It is true that he was not able to *hold* this large extent of territory; but the attempt and the success temporarily attending it are memorable circumstances, and were probably long held in remembrance through western Asia, where they served as a stimulus and incentive to the ambition of later monarchs.”—*Rawlinson, “Five Great Monarchies,” vol. 1.*

XIV. THE COVENANT REPEATED

Study Genesis 15; 16; 17; P. P., chap. 12, pars. 14-19;
chap. 13, pars. 1-3.

1. What comforting promise was made to Abraham? Why?
2. What was “counted” to Abraham for righteousness?
3. How were covenants made in the days of Abraham?
4. What did the Lord condescend to add to the covenant He had made with Abraham? Heb. 6: 13-20.
5. Indicate upon map 3 the boundaries of the land promised to Abraham.
6. In what way did Abraham and Sarah manifest unbelief in the Lord’s promise?
7. What prophecy did the angel make to Hagar concerning her son?
8. Where was the well Beer-lahai-roi? What does the name mean?
9. When Abraham was ninety-nine years old, in what words was the promise repeated to him?
10. What is the significance of the rite of circumcision? Rom. 4: 11. (Memorize.)
11. What does “Abraham” mean? “Sarah”?

12. With which son of Abraham did the Lord say He would establish the covenant?

Note

Memorize: "It [circumcision] was to be observed by the patriarch and his descendants as a token that they were devoted to the service of God and thus separated from idolaters, and that God accepted them as His peculiar treasure. By this rite they were pledged to fulfill, on their part, the conditions of the covenant made with Abraham. They were not to contract marriages with the heathen; for by so doing they would lose their reverence for God and His holy law; they would be tempted to engage in the sinful practices of other nations, and would be seduced into idolatry."— *P. P., chap. 12, par. 19.*

XV. THE CITIES OF THE PLAIN

Study Genesis 18; 19; *P. P., chap. 12, pars. 20-41; chap. 14.*

1. Who visited Abraham in the plains of Mamre?
2. How did he entertain his guests?
3. Of whose experience probably was Paul thinking when he wrote Heb. 13:2?
4. Why did the Lord tell His secrets to Abraham?
5. Copy from *P. P.* those expressions which describe the patriarchal form of government and show Abraham to have been a model patriarch.
6. Did Abraham understand a revelation of the Lord's purpose to be an invitation to prayer?
7. Who entertained the angels who went to Sodom?
8. How did Lot try to save his family?
9. Why did Lot wish to flee to Zoar?
10. Why should we "remember Lot's wife"?
11. Apply 1 Cor. 3:11-15 to Lot's life work and its results.

12. What were the sins for which the cities of the plain were destroyed? Ezek. 16:48-50. (Memorize.)
13. Of what was the destruction of these cities a type? Ps. 107: 33, 34; 2 Peter 2: 6-8; Luke 17: 28-30, 32.
14. How are the following principles illustrated in this lesson: courtesy, the ministration of angels, the justice of God, the mercy of God, the influence of evil associates?

XVI. THE GREAT TEST

Study Genesis 20; 21; 22; P. P., chap. 13.

1. How did Abraham fail in faith at Gerar in Philistia?
2. Why is Isaac called "the child of faith," and "the son of promise"? Heb. 11: 11, 12.
3. What was represented by the two sons of Abraham? Gal. 4: 22-31.
4. Why were Hagar and Ishmael sent away from the home of Abraham?
5. Where did Ishmael live? What did he become?
6. What does "Beer-sheba" mean? Why was a well so named? What was planted there?
7. Why did the Lord ask Abraham to offer Isaac as a burnt offering?
8. How was Abraham able to do this? Heb. 11: 17-19. (Memorize.)
9. How did Abraham's answers to his servants and to his son show his faith in the promise of God?
10. What did Abraham name the place of his great test?
11. What promise was renewed to Abraham at this place?
12. What does James say Abraham was called? James 2: 21-23.
13. Who are the children of Abraham? Gal. 3: 6, 7, 29.
14. What news was Abraham told concerning his brother Nahor's family?

15. Upon map 4 place Gerar, Beer-sheba, and Mount Moriah. Trace the journey to Moriah and return.

Note

"The sons of Ishmael . . . peopled the north and west of the Arabian peninsula, and eventually formed the chief element of the Arab nation. Their language, which is generally acknowledged to have been the Arabic commonly so called, has been adopted with insignificant exceptions throughout Arabia."—*Smith's Bible Dictionary*, article "*Ishmael*."

XVII. DEATH OF SARAH; MARRIAGE OF ISAAC; DEATH OF ABRAHAM

Study Genesis 23; 24; 25:1-10; P. P., chap. 15.

1. How old was Sarah when she died? Where did she die?
2. Where was the cave of Machpelah? Who owned it? Who - bought it?
3. How much of this earth did Abraham own? Acts 7:5. (Memorize.)
4. Of what was he heir? Rom. 4:13.
5. Why did Abraham send Eliezer to Haran?
6. Trace Eliezer's journey upon map 3.
7. What providential circumstances guided him in his choice?
8. With what blessing was Rebekah sent away from her home?
9. Where did Abraham and Isaac live at this time?
10. Where did Isaac meet Rebekah? To whose tent did he take her?
11. Give one or more thoughts upon the character of Eliezer. Of Isaac. Of Rebekah.
12. Upon map 4 place the cave of Machpelah, and the well Lahai-roi.

13. From P. P. copy two paragraphs relative to marriage. Under-score and memorize a definition of true love.
14. How many sons were born to Abraham by Keturah?
15. What did he give them? Where did he send them?
16. How old was Abraham when he died? Who buried him? Where?
17. How long did Abraham live in the land of Canaan?
18. How did Paul summarize Abraham's life? Heb. 11: 8-19.

Note

"Of the descendants of Keturah the Arabs say little. They appear to have settled chiefly north of the peninsula in desert Arabia, from Palestine to the Persian Gulf."—*S. B. D.*

XVIII. THE BIRTHRIGHT AND THE BLESSING

Study Gen. 25: 12-34; 26; 27; P. P., chap. 16.

1. How many sons had Ishmael? Where did they live?
2. How old was Ishmael when he died?
3. How old was Isaac when Jacob and Esau were born?
4. What prediction was made concerning these boys before they were born?
5. What was the difference in character and occupation of these brothers?
6. What was the birthright which Jacob so much desired? How did he obtain it?
7. What kind of person is Esau called? Heb. 12: 16, 17. (Memorize.)
8. Where was Gerar? Why did Isaac go to Gerar?
9. What covenant was repeated to Isaac in Gerar?
10. How did Isaac fail? Who reproved him?
11. Was Isaac successful as herdsman and farmer?
12. Name the wells dug by Abraham and reopened by Isaac. Give the meaning of each name.

13. Whom did Esau marry? How old was he?
 14. Why was Rebekah so desirous that Jacob should have the blessing?
 15. How did Jacob obtain the coveted blessing? What was it?
 16. What blessing was given to Esau?
 17. What did Esau resolve to do when his father should die?
 18. Why did the Lord permit Esau to lose the birthright and the blessing? Heb. 11:20.
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XIX. JACOB'S EXPERIENCES AT BETHEL AND AT HARAN

Study Genesis 28; 29; 30; P. P., chap. 17, pars. 1-16.

1. Why did Jacob leave his home and go to Haran?
2. With what blessing did his father send him away?
3. Relate Jacob's vision at Bethel. What is its meaning? (Write answer in notebook.)
4. What vow did Jacob make at Bethel?
5. What prominent characteristic of the family of Terah was manifested in the way in which Jacob was received by his relatives?
6. How was Jacob deceived? Why was this permitted?
7. Commit to memory the names of Jacob's sons in the order of their birth.
8. What was the result of polygamy in Jacob's family?
9. Describe marriage customs in the East.
10. Trace Jacob's journey to Haran upon map 3.

Note

1. Reuben — See! a son!
2. Simeon — Hearing.
3. Levi — Joined.
4. Judah — Praise.
5. Dan — Judging.

6. Naphtali — Wrestling.
 7. Gad — Troop, or company.
 8. Asher — Happiness.
 9. Issachar — Hire.
 10. Zebulun — Dwelling.
 11. Joseph — Adding.
 12. Benjamin — Son of the right hand.
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XX. THE TIME OF JACOB'S TROUBLE

Study Genesis 31; 32; 33; P. P., chap. 17, pars. 17-34.

1. Why did Jacob leave Haran? How?
2. Why were his wives willing to leave their father?
3. How was Laban's purpose toward Jacob changed?
4. Where did Laban overtake Jacob?
5. Of what did he accuse Jacob?
6. Describe a good shepherd's life. Of what is it a symbol?
7. What does "Jegar-sahadutha" mean? "Galeed"? "Mizpah"?
8. What is the Mizpah prayer? Gen. 31:49. (Memorize.)
9. Where is Mahanaim? What does the word mean?
10. What did Jacob do to atone to Esau for the wrong he had done him?
11. Where is the Jabbok River? What is the significance of Jacob's experience by the Jabbok?
12. When will the people of God have a similar experience? Jer. 30:5-7; P. P., chap. 18, pars. 15-19.
13. What does "Israel" mean? "Peniel"?
14. What evidences of the ministration of angels are in this lesson?
15. Trace on map 3 Jacob's return journey from Haran in Mesopotamia to Shechem in Canaan.

XXI. JACOB GOES TO HEBRON; JOSEPH

Study Genesis 34; 35; 37; P. P., chap. 19.

1. Why did Simeon and Levi destroy the men of Shechem?
2. What preparation did Jacob's family make for the consecration service at Bethel?
3. What was called Allon-bachuth? Why?
4. When did Rachel die? Where was she buried?
5. On map 4 trace Jacob's journey from Shechem to Hebron.
6. How old was Isaac when he died? Who buried him? Where?
Gen. 49: 31.
7. Where did Esau live? Gen. 36: 1-8.
8. Relate Joseph's dream of the sheaves.
9. How did his brothers interpret it?
10. Relate his dream of the sun, moon, and stars.
11. Who interpreted it? How?
12. To what place was Joseph sent to visit his brothers? Where did he find them?
13. What plan did the brothers make to slay Joseph?
14. Who attempted to save his life?
15. Who proposed to sell Joseph to the Ishmaelites?
16. To whom was Joseph sold in Egypt?
17. What was the purpose of God in the experience of Joseph?
18. On map 3 trace Joseph's journey to Dothan; from Dothan to Egypt.

Note

"The name Edom was given to Esau, the first-born son of Isaac, and twin brother of Jacob, when he sold his birthright to the latter for a meal of lentil pottage. The peculiar color of the pottage gave rise to the name *Edom*, which signifies 'red' (Gen. 25: 29-34). The country which the Lord subsequently gave to Esau was hence called the 'field of Edom' (Gen. 32: 3), or 'land of Edom' (Gen. 36: 16; Num. 33: 37) [and his descendants were

called the Edomites]. . . . Edom was previously called *Mount Seir* (Gen. 32: 3; 36: 8), from Seir the progenitor of the Horites (Gen. 14: 6; 36: 20-22).”—*S. B. D., article “Edom.”*

XXII. JOSEPH IN EGYPT

Study Genesis 39; 40; 41; P. P., chap. 20.

1. What position did Joseph fill in Potiphar's house?
2. Why was Joseph “a prosperous man”?
3. Why was he cast into prison? What position did he fill in the prison? Why?
4. What officers of the king of Egypt were also in prison?
5. Why did these officers tell Joseph their dreams?
6. What was the chief butler's dream? How did Joseph interpret it? How was it fulfilled?
7. What was the chief baker's dream? Interpretation? Fulfillment?
8. What request did Joseph make of the chief butler?
9. How long after this did Pharaoh dream dreams?
10. How did Pharaoh learn of Joseph?
11. Relate Pharaoh's dreams, and their meaning as Joseph interpreted them.
12. Why was Joseph chosen to be second ruler of Egypt? How old was he? How long had he been in Egypt?
13. What does “Zaphnath-paaneah” mean? Who gave Joseph this name?
14. Why did Joseph name his first son Manasseh? His second Ephraim?
15. How extensive was the famine? Who came to buy corn?
16. Give five lessons learned from this lesson.

XXIII. JOSEPH AND HIS BROTHERS

Study Genesis 42; 43; 44; P. P., chap. 21, pars. 1-23.

1. Name Joseph's brothers who went to Egypt to buy corn.
2. How did Joseph receive his brothers? Why?
3. Why did they not recognize Joseph?
4. Of what did Joseph accuse them?
5. How long were they all in prison?
6. Did the brothers know why all this trouble came upon them?
7. Why did Joseph choose Simeon to be the one who should remain in prison?
8. On their way home, what did the brothers find in their sacks?
9. Why was Jacob unwilling to let Benjamin go?
10. How did Judah at length obtain his father's consent for Benjamin to go to Egypt?
11. What did Joseph's steward tell the brothers?
12. How was Joseph affected when he saw his brother Benjamin?
13. What special favor did he show to Benjamin? Why?
14. Why were the brothers arrested on their journey home?
15. Who was willing to be a slave in Benjamin's place?
16. Copy into notebook Judah's plea, Gen. 44: 18-34.

XXIV. JACOB GOES TO EGYPT

Study Genesis 45; 46; 47; P. P., chap. 21, pars. 24-38.

1. How did Joseph make himself known to his brethren?
2. How did he explain why God had permitted them to sell him into Egypt?
3. How many more years of famine would there be? How long had Joseph been in Egypt?
4. How was Jacob persuaded to go to Egypt?
5. What remarkable promise was made to Jacob at Beer-sheba?

6. Write in notebook a list of the members of Jacob's family.
How many were there at this time?
7. Why was Jacob's family permitted to live in Goshen?
8. Why were shepherds an abomination to the Egyptians?
9. How old was Jacob when he went to Egypt? Gen. 47:9.
(Memorize.)
10. How many years had the family of Abraham lived in Canaan?
11. What plan did Joseph make by which the people could obtain
corn after their money was spent?
12. How long did Jacob live after going to Egypt? What was his
last request?

Notes

1. Abraham was one hundred years old when Isaac was born. Gen. 21:5. He was seventy-five when he came into Canaan. Gen. 12:4. He had lived therefore twenty-five years in Canaan when Isaac was born. Isaac was sixty years old when Jacob was born. Gen. 25:26. Jacob was one hundred thirty years old when he went to Egypt. Gen. 47:9. $25+60+130=215$. The family of Abraham had lived in Canaan two hundred fifteen years.

2. The quotations given below show why a shepherd was an abomination to the Egyptians. They had been conquered by the Hyksos, or "shepherd kings," and were ruled by them at the time of this lesson. Naturally they had no love for anything that reminded them of their conquerors.

3. "The conquest of Egypt by an alien people, who continued to be the dominant power in the country for above two centuries, was asserted by Manetho in the most positive terms, and though long misdoubted by modern critics, has become through recent discovery an acknowledged fact. . . .

"On the whole, therefore, we lean to the belief that the so-called Hyksos or 'Shepherds' were Hittites, who, pressed for room in Syria, or perhaps merely excited by a desire of conquest, moved

southward, and obtaining allies from the countries along their line of route, burst like an avalanche upon Egypt. . . .

"The character of their rule was at the first barbaric and cruel. . . .

"But this purely destructive time was followed by one of reaction, and to some extent of reconstruction. . . .

"There are even certain respects in which the shepherd monarchs appear to have been in advance of the people whom they conquered, so that 'the Egyptians were indebted to the stay of the foreigners' in their country, 'and to their social intercourse with them, for much useful knowledge.' . . .

"It is stated by George the Syncellus, a writer whose extensive learning and entire honesty are unquestionable, that the synchronism of Joseph with Apepi, the last king of the only known Hyksos dynasty, was 'acknowledged by all.'"—*Rawlinson's "History of Ancient Egypt," vol. 2, pp. 100-110.*

4. "It seems most probable that the events of Joseph's life and the settlement of his kin in Egypt's land took place during Hyksos supremacy, otherwise we should not expect to have seen such benevolent consideration of their interests at the hands of the ruling power."—*Price's "The Monuments and the Old Testament," p. 109.*

XXV. DEATH OF JACOB AND JOSEPH

Study Genesis 48; 49; 50; P. P., chap. 21, pars. 39-61.

1. What promise did Jacob repeat to Joseph?
2. What prophecy did Jacob make when he adopted Ephraim and Manasseh as his own sons?
3. What is the only incident in his life history that Jacob mentioned?
4. What did he give to Joseph? Where was this land?
5. Write in notebook a synopsis of the blessing pronounced by Jacob upon each of his sons.

6. In the bestowal of the blessing of the birthright, who was made the patriarch, or ruler? The priest? Who became the progenitor of Christ? To whom was given a double portion of wealth?
7. Where did Jacob wish to be buried?
8. Was this a sentiment or an expression of faith? Heb. 11:21, 22. (Memorize.)
9. Who accompanied the body of Jacob to Canaan for burial?
10. How long did Joseph outlive his father?
11. What were Joseph's last words? (Memorize.)

REVIEW QUESTIONS

1. Name the persons of the Godhead. What is the relation of the first two to each other? Of the third to the other two?
2. What is the relation of the angels to the Godhead?
3. What is the constitution, or foundation, of God's government?
4. How long will the law of God be in force?
5. What is the power of choice? To whom has it been given?
6. Who was Lucifer? What was his position?
7. How did Lucifer become Satan?
8. How many angels rebelled with Satan?
9. Why was Satan not destroyed when he sinned?
10. How did God create all things? When? (Quote texts.)
11. Can we understand creation? (Quote text.)
12. What was the purpose of God in the creation of this earth?
13. Can any purpose of God be defeated? May it be delayed?
14. Name the work of each of the first six days of creation week.
15. Was creation week a literal week? Give proof.
16. What memorial of creation was given to man?
17. How was the seventh day made the Sabbath?
18. How was man formed? How did he become a living soul?
19. Of what was the garden of Eden to be a pattern?

20. How was woman made? Why?
21. What two divine institutions were given to man in Eden?
22. Why was a test necessary before eternal life was given to man?
23. In what three ways was Eve tempted?
24. What was the sentence upon the serpent? Upon woman? Upon man?
25. Repeat the everlasting covenant. With whom was it first made?
26. What was the purpose and meaning of sacrificial offerings? (Quote text.)
27. What is the greatest proof that the law of God cannot be changed?
28. Why was Cain's offering rejected by God? Why was he permitted to live?
29. What is a patriarch? Name the first ten patriarchs.
30. Show that the law of the birthright was the basis of the patriarchal system of government.
31. Name the temporal blessings of the birthright. The spiritual.
32. What was the average length of life before the flood? Of the first generation after the flood? Why?
33. How did Enoch learn to walk with God? Why was he translated?
34. To how many generations did Adam tell the story of his life?
35. How long did the garden of Eden remain upon earth?
36. Who built the first city? What did he name it?
37. Who was the first organ-builder?
38. Who composed the earliest extant poetry?
39. When was it said of man that "every imagination of the thoughts of his heart was only evil continually"?
40. What caused man before the flood to become so wicked?
41. How old was the earth when the flood occurred? How long was that before Christ came?

42. How many times has the earth been cursed? When? Why?
43. How long was Noah in the ark?
44. What changes were made in the earth by the flood?
45. What is a rainbow? Of what is it a symbol?
46. Why was the tower of Babel built? By whom?
47. Name the sons of Noah. What part of the earth was settled by each of the sons of Noah?
48. Name the sons of Japheth. Of Ham. Of Shem.
49. What people came from Elam? From Madai? From Asshur?
50. Who was the progenitor of the Egyptians? Of the English? Of the Greeks?
51. From whom did Abraham descend?
52. Name the patriarchs from Noah to Abraham.
53. Who was the founder of Babylon? What other great city did he found?
54. Why did God choose Abraham to be the keeper of His law?
55. What covenant was repeated to Abraham? In what words?
56. In how many lands did Abraham live?
57. How was the gospel taught to Abraham? How was it taught by him?
58. How many times did Abraham fail in faith?
59. Where did Abraham live till his father died?
60. How old was Abraham when he entered Canaan?
61. What was Abraham's birthplace?
62. Why was Canaan chosen to be the home of God's people?
63. Where did Abraham first pitch his tent in Canaan? Where was it next pitched?
64. What foreign conqueror invaded Canaan in the days of Abraham?
65. Name the five cities of the plain. Why were they destroyed?
66. Give illustrations of the truth of Heb. 13: 2.
67. Give three examples from the book of Genesis of the result

- of the association of the righteous with the wicked for pleasure or wealth.
68. What was the significance of the rite of circumcision?
 69. Why was possession of the land of Canaan not given either to Abraham, to Isaac, or to Jacob?
 70. Who were buried in the cave of Machpelah?
 71. Who is called "the father of them that believe"? Why?
 72. What is the origin of family worship?
 73. Why did God tell His secrets to Abraham?
 74. What two young men and their mothers are the subjects of an allegory?
 75. Who was victorious through faith in the greatest test ever given to man?
 76. Why was Eliezer, Abraham's servant, sent to Haran?
 77. What were the marriage customs of Bible times?
 78. Give the boundaries of the land promised to the children of Abraham.
 79. Describe the land of Canaan by giving its length, breadth, and general appearance and products.
 80. Name the mountains of Canaan.
 81. Name the rivers of Canaan. Its plains.
 82. Name the seas in Canaan and on its borders.
 83. What plain or valley in Canaan was an ancient battle field?
 84. What is the highest mountain in Canaan?
 85. Upon what mountain was Isaac offered?
 86. Describe the Jordan River. Where is the brook Kidron? Cape Carmel?
 87. What town was situated between two mountains?
 88. What are the two greatest events in the life of Jacob affecting his Christian experience?
 89. Who lived and died "in the presence of all his brethren"?
 90. Name the sons of Jacob in the order of their ages.
 91. Why is Esau called "a profane person"?
 92. Whose name means "supplanter"?

93. Who was a priest-king? Of whom was he a type?
94. What righteous man's soul was "vexed . . . from day to day" by the sins of the wicked?
95. What evidence of tithe-paying is found in the book of Genesis?
96. Name the inspired dreams of the book of Genesis.
97. What three Amorite chieftains were allies of Abraham?
98. Who "dwelt in the wilderness, and became an archer"?
99. Who laughed because she did not believe the word of an angel?
100. Interpret this prophecy: "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."
101. To whom did seven years seem but a few days? Why?
102. Who was encompassed by two hosts of angels? Why?
103. Who stole her father's gods?
104. Where did Jacob buy a "parcel of ground"? What landmark did he leave upon it? To whom did he afterwards give this land?
105. How much land did Abraham own in the land of Canaan?
106. Who was called a "dreamer"? Why?
107. What was the price of a slave in the days of Joseph?
108. Who was cast into prison on a false accusation?
109. Who forgot a debt of gratitude for two years?
110. Who is said to have been "a prosperous man"? Why?
111. Who was reminded, by the name of his eldest son, of the things he should forget; and by the name of the youngest, of those he should remember?
112. Why did Jacob and Joseph wish to be buried in Canaan?
113. Who were the Midianites? The Ammonites? The Moabites?
114. How long did the family of Abraham live in Canaan before they went to Egypt?

115. What two boys were adopted by their grandfather as his own sons?
116. Who among Jacob's sons received the blessings of the birth-right?
117. Why were shepherds an abomination to the Egyptians?
118. To whom was this promise given: "Fear not to go down into Egypt; for I will there make of thee a great nation"?
119. What prediction did Jacob make concerning his sons Simeon and Levi?
120. What blessing did Jacob pronounce upon Judah? Upon Joseph?
121. What did Jacob say concerning the character of Reuben? Of Dan? Of Issachar? Of Naphtali? Of Benjamin?
122. What does "Genesis" mean? Where, when, and by whom was it written?
123. Who said, and when?—"Let there be light."
124. "Ye shall not surely die."
125. "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."
126. "This is now bone of my bones, and flesh of my flesh."
127. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."
128. "Why art thou wroth? and why is thy countenance fallen?"
129. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."
130. "Am I my brother's keeper?"
131. "My punishment is greater than I can bear."
132. "Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man to my wounding,
And a young man to my hurt."

If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold."

133. "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."
134. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."
135. "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth."
136. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man."
137. "Let us make us a name, lest we be scattered abroad upon the face of the whole earth."
138. "In thee shall all families of the earth be blessed."
139. "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."
140. "Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand."
141. "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."
142. "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."
143. "Return to thy mistress, and submit thyself under her hands."
144. "I will give unto thee, and to thy seed after thee, the land

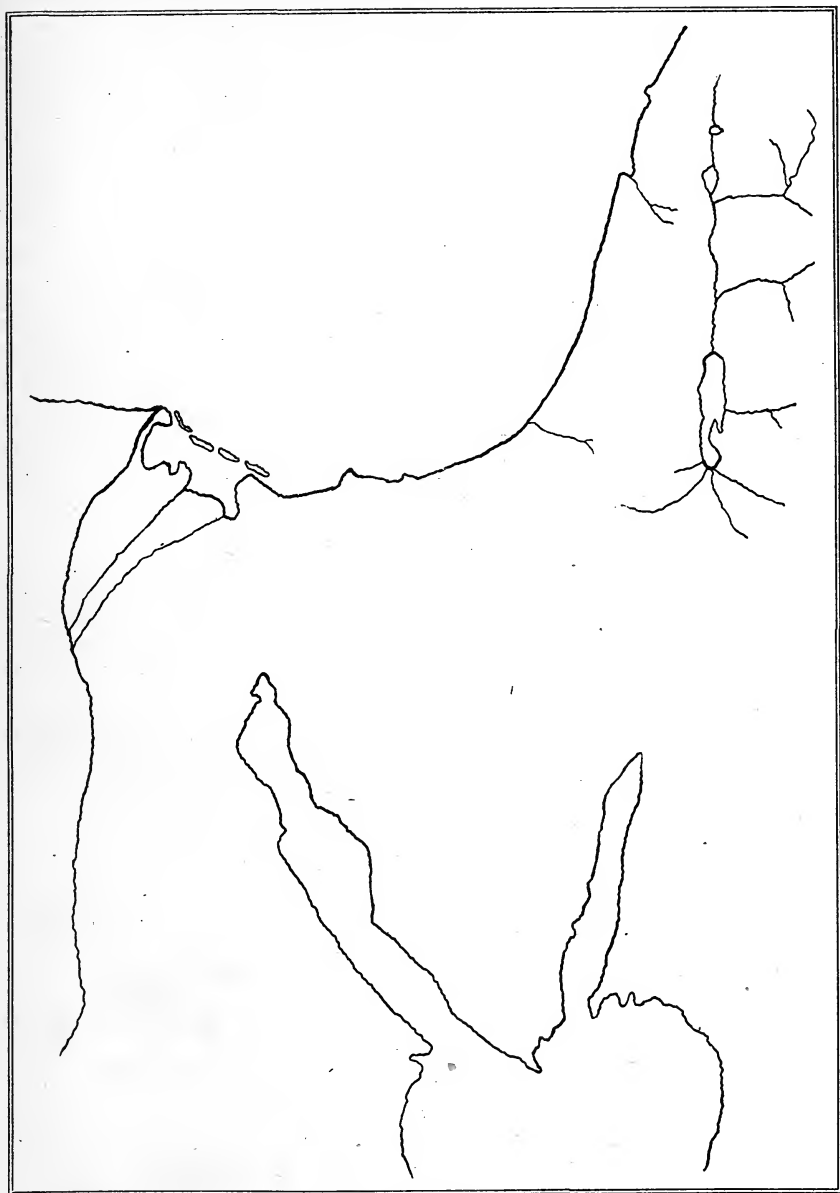
wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

145. "Is anything too hard for the Lord?"
146. "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."
147. "Wilt Thou also destroy the righteous with the wicked?"
148. "Up, get you out of this place; for the Lord will destroy this city."
149. "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."
150. "God hath made me to laugh, so that all that hear will laugh with me."
151. "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac."
152. "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you."
153. "Behold the fire and the wood: but where is the lamb for a burnt offering?"
154. "I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight."
155. "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of His mercy and His truth: I being in the way, the Lord led me to the house of my master's brethren."
156. "I will not eat, until I have told mine errand."
157. "Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."
158. "Behold, I am at the point to die: and what profit shall this birthright do to me?"
159. "See, the smell of my son is as the smell of a field which

the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

160. "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."
161. "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."
162. "I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake."
163. "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred."
164. "The Lord watch between me and thee, when we are absent one from another."
165. "I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me."
166. "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."
167. "Put away the strange gods that are among you, and be clean, and change your garments."
168. "Wherefore look ye so sadly to-day?"
169. "Think on me when it shall be well with thee."
170. "I do remember my faults this day."
171. "It is not in me: God shall give Pharaoh an answer of peace."

172. "Can we find such a one as this is, a man in whom the Spirit of God is?"
173. "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."
174. "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."
175. "I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren."
176. "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."
177. "Unstable as water, thou shalt not excel."
178. "I will divide them in Jacob, and scatter them in Israel."
179. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."
180. "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite. . . . There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."
181. "Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father."
182. "I die: and God will surely visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. . . . And ye shall carry up my bones from hence."



No. 5 — SINAI PENINSULA

XXVI. MOSES

Study Exodus 1; 2; 3; P. P., chap. 22, pars. 1-35.

1. Why did the king of Egypt afflict Israel?
2. Why was this bondage permitted? P. P., chap. 32, par. 4.
3. How did Pharaoh attempt to prevent Israel from increasing in numbers?
4. Who were the father and mother of Moses? Ex. 6: 20.
5. How was the life of Moses saved? Heb. 11: 23. (Memorize.)
6. Why was he named Moses? By whom?
7. Where and how was Moses educated? (Write answer.)
8. What was the extent of his knowledge? Acts 7: 22.
9. What mistake did Moses make? Why?
10. Why did Moses leave Egypt? Heb. 11: 24-27. (Memorize.)
11. To what place did Moses flee?
12. What does "Gershom" mean?
13. What covenant did God remember?
14. What is the significance of the manner in which the Lord appeared to Moses? (See note.)
15. Why was Moses required to remove his shoes?
16. Explain the name, "I AM THAT I AM."
17. What message was Moses to bear to Israel? To Pharaoh?
18. Upon map 5 place Nile River, Egypt, Goshen, land of Midian, Mount Horeb, or Sinai, and Red Sea.

Notes

1. "The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty

veiled, that the weak vision of finite men might behold it. So Christ was to come in 'the body of our humiliation,' 'in the likeness of men.' In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men."—*"Desire of Ages," chap. 1, par. 14.*

2. "The monuments of lower Egypt say little of the reigns of any kings from the expulsion of the Hyksos to the reign of the successor of Seti I, Rameses II. . . .

"But the question eagerly asked by all Bible students is, Who was the Pharaoh of the oppression? This question is now laid to rest by the excavation, in 1883, of Edouard Naville, under the auspices of the Exploration Fund, within the old territory of Goshen. The numerous inscriptions and antiquities brought to light at Tel el-Maskhuta show that this ancient city Pi-Tum, 'the abode of Tum,' with its civil buildings Thuku, named by the Hebrews Pithom and Succoth, was built by Rameses II. In Grecian times this city was called Heroöpolis or Ero, the Egyptian word for storehouse, suggesting that Pithom and Rameses (Ex. 1:11), which Israel built for Pharaoh, were treasure cities. At this place, Naville discovered even the treasure chambers themselves. They were strongly built, and separated by brick partitions from eight to ten feet thick. The bricks, half sun-baked, were made, some with and some without straw. . . . The storehouses occupy in Pithom almost the whole area of the city, the walls of which are about 650 feet square and twenty-two feet thick. The strawless bricks in these walls almost reëcho the rigor of Pharaoh's words, when he said, 'Ye shall no more give the people straw' (Ex. 5:7), but demanded the former tale of bricks. About these old walls we can see and handle some of the handiwork of the Hebrew slaves. Could those old ruins but speak, what tales of hard taskmasters, of bloody lashings, of exhaustion and distress would

they reveal to us!"—Price's *"The Monuments and the Old Testament,"* pp. 115-117.

XXVII. MOSES BEFORE PHARAOH

Study Exodus 4; 5; 6; P. P., chap. 22, pars. 36-45;
chap. 23, pars. 1-16.

1. Why was Moses unwilling to return to Egypt?
2. What miracles did he receive power to perform? (Read P. P., appendix, note 3.)
3. How did Moses' rod become the "rod of God"?
4. Did Moses need a spokesman?
5. How was Moses reproved for an omission of duty?
6. What is the significance of Ex. 5: 4, 5? (Read P. P., appendix, note 4.)
7. Why was Israel not delivered without further suffering?
8. How were their burdens increased?
9. Why did the people reproach Moses and Aaron?
10. To whom did Moses take his trials? In what words?
11. How did the Lord answer Moses?
12. If Israel did not believe the word of the Lord, could Egypt be expected to heed the message?
13. Outline the family of Levi. Learn the names of Levi's sons. Of Aaron's sons.

Note

"If Rameses II was the Pharaoh of the oppression, who was the Pharaoh of the Exodus? Rameses II ruled sixty-seven years, and ruled in the latter half of his days with a master's hand. . . .

"At the death of Rameses II, . . . he is succeeded by a son who is by no means the equal of his father. Menepthah II's accession seems to have been the signal for a rebellion against the Egyptian throne. The Libyans of northern Africa, the inhabitants

of the isles of the seas, peoples from Asia, arose not only to free themselves from the yoke of Egypt, but even to invade her territory. . . . Driven on by rebellions and by plagues, he finally grants every demand of the Hebrews. . . .

"It is not strange that the flight of the Hebrews is not mentioned in Egyptian history. The escape of slaves, especially when it meant a practical defeat of the purposes of the Pharaoh, would scarcely be recorded by the court annalist. . . .

"The final plague was the death of the first-born. Dr. Paine (*Century Magazine*, September, 1889) gathers from many inscriptions that the records tell us of the sudden death of the eldest son of the reigning Pharaoh. It relates how Meneptah came to the throne when an old man, and that he had a son of his old age. This son, when eighteen years old, he associated with himself in the government of the land. The tomb of the lad has been discovered at Thebes — *unfinished*."—*Price's "The Monuments and the Old Testament," pp. 117-120.*

XXVIII. THE PLAGUES: BLOOD, FROGS, LICE, FLIES, MURRAIN, BOILS, HAIL

Study Exodus 7; 8; 9; P. P., chap. 23, pars. 17-39.

1. What was the first miracle performed before Pharaoh?
2. How many miracles were the magicians able to imitate?
3. How many of the plagues fell also upon Israel? Why?
4. What was the purpose of God in these plagues? (Ex. 12: 12, last clause. Read also P. P., appendix, note 5.)
5. Who were the chief of the magicians that opposed Moses and Aaron? 2 Tim. 3: 8.
6. How did the Egyptians obtain water during the first plague?
7. What did the magicians acknowledge in the plague of lice?
8. During which plague did Pharaoh first promise to let Israel go?

9. What difference did the Lord make between His people and the Egyptians in the plague of murrain?
10. To what class of people was the sixth plague of special significance? Why?
11. What warning was given before the plague of hail?
12. How was Pharaoh's heart hardened? P. P., chap. 23, pars. 32-35.

Note

"The Egyptian religion was the worship of the powers of nature,—the sun, the moon, the planets, the air, the storm, light, fire, the clouds, the rivers, the lightning, all of which were supposed to exercise a mysterious influence over human destiny. . . . To these powers of nature the Egyptians gave names and made them divinities. . . .

"Wilkinson enumerates seventy-three principal divinities, and Birch sixty-three; but there were some hundreds of lesser gods, discharging peculiar functions and presiding over different localities. . . .

"But in spite of the multiplicity of deities, the Egyptian worship centered in some form upon heat or fire, generally the sun, the most powerful and brilliant of the forces of nature. Among all the ancient pagan nations the sun, the moon, and the planets, under different names, whether impersonated or not, were the principal objects of worship for the people. To these, temples were erected, statues raised, and sacrifices made. . . .

"The priests, whose business it was to perform religious rites and ceremonies to the various gods of the Egyptians, were extremely numerous. They held the highest social rank, and were exempt from taxes. They were clothed in white linen, which was kept scrupulously clean. They washed their whole bodies twice a day; they shaved the head, and wore no beard. They practiced circumcision, which rite was of extreme antiquity, existing in Egypt two thousand four hundred years before Christ, and at least

four hundred years before Abraham, and has been found among primitive peoples all over the world. . . . The high priest was a great dignitary, and generally belonged to the royal family. The king himself was a priest.

"The Egyptian ritual of worship was the most complicated of all rituals, and their literature and philosophy were only branches of theology. 'Religious observances,' says Freeman Clarke, 'were so numerous and so imperative that the most common labors of daily life could not be performed without a perpetual reference to some priestly regulation.' There were more religious festivals than among any other ancient nation. The land was covered with temples; and every temple consecrated to a single divinity, to whom some animal was sacred, supported a large body of priests. . . .

"One of the most distinctive features of the Egyptian religion was the idea of the transmigration of souls,—that when men die, their souls reappear on earth in various animals, in expiation of their sins. Osiris was the god before whose tribunal all departed spirits appeared to be judged. If evil preponderated in their lives, their souls passed into a long series of animals until their sins were expiated, when the purified souls, after thousands of years perhaps, passed into their old bodies. Hence it was the great object of the Egyptians to preserve their mortal bodies after death, and thus arose the custom of embalming them. It is difficult to compute the number of mummies that have been found in Egypt. If a man was wealthy, it cost his family as much as one thousand dollars to embalm his body suitably to his rank. The embalmed bodies of kings were preserved in marble sarcophagi, and hidden in gigantic monuments.

"The most repulsive thing in the Egyptian religion was animal worship. To each deity some animal was sacred. Thus Apis, the sacred bull of Memphis, was the representative of Osiris; the cow was sacred to Isis, and to Athor her mother. Sheep were sacred to Kneph, as well as the asp. Hawks were sacred to Ra; lions were emblems of Horus, wolves of Anubis, hippopotami of Set. Each

town was jealous of the honor of its special favorites among the gods."—*Lord's "Beacon Lights of History," vol. 1, pp. 32-40.*

XXIX. THE PLAGUES: LOCUSTS, DARKNESS, DEATH

Study Exodus 10; 11; 12: 1-30; P. P., chap. 23,
pars. 40-45; chap. 24.

1. What was the eighth plague?
2. What god was supposed to protect the country from locusts?
3. What did Pharoah's servants say to him before the plague of locusts?
4. What was the special purpose of God in the plague of darkness?
5. Why was it right for Israel to ask, or demand, of the Egyptians jewels and other articles of value?
6. Why was the last plague so fully described to the Egyptians?
7. Write a list of the plagues in the order of their occurrence.
Opposite each write the name of the god or gods against whom it was directed.
8. What month was made the first of the year?
9. Explain fully the directions given for the Passover. (Write answer.)
10. Who was represented by the Passover lamb? 1 Cor. 5: 7.
11. What was symbolized by the hyssop? Ps. 51: 7.
12. What was symbolized by the unleavened bread? 1 Cor. 5: 7, 8; Deut. 16: 3; Matt. 16: 6-12.
13. What did the bitter herbs represent? The blood on the doorposts?
14. Of what was the Passover a memorial?
15. How were the Israelites to answer their children's questions concerning the Passover?

16. How did Moses and the children of Israel keep the Passover?
 Heb. 11:28. (Memorize.)
17. When did the first-born of Egypt die?

Notes

1. Ex. 12:40: "Now the sojourning of the children of Israel (and of their fathers) which they sojourned in the land of Egypt (and in the land of Canaan) was four hundred and thirty years."
 — Dr. Hales's translation. Compare Gal. 3:16, 17. Read P. P., appendix, note 6.

2. At the time of the Exodus, God said to the children of Israel, "This shall be to you the beginning of months," thus making the month Abib the first month of the year.

"The later Jews had two commencements of the year; whence it is commonly but inaccurately said that they had two years, the sacred year and the civil. We prefer to speak of the sacred and civil *reckonings*. The sacred reckoning was that instituted at the Exodus, according to which the first month was Abib; by the civil reckoning, the first month was the seventh. The interval between the two commencements was thus exactly half a year. It has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year; and that thenceforward the year had two beginnings, respectively, at about the vernal and the autumnal equinoxes."—S. B. D., *article "Year."*

3. The month was thirty days, the year twelve months; "but inasmuch as the Hebrew months coincided . . . with the seasons, it follows as a matter of course that an additional month must have been inserted about every third year, which would bring the number up to thirteen. No notice, however, is taken of this month in the Bible. In the modern Jewish calendar, the intercalary month is introduced seven times in every nineteen years."—S. B. D., *article "Month."*

JEWISH CALENDAR

MONTH OF		JEWISH NAME	No. Days	Beginning with the new moon and corresponding to our months	PRODUCTS	Jewish Festivals
Sacred Year	Civil Year					
I	VII	Abib, or Nisan	30	March—April	Barley ripe Fig in blossom	Passover. Unleavened Bread
II	VIII	Iyar, or Zif	29	April—May	Barley harvest	
III	IX	Sisan, or Sivan	30	May—June	Wheat harvest	Pentecost
IV	X	Tammuz	29	June—July	Early vintage	
V	XI	Ab	30	July—August	Ripe figs	Feast of Trumpets. Atonement. Feast of Tabernacles
VI	XII	Elul	29	August—Sept.	Gen. vintage	
VII	I	Tisri	30	Sept.—Oct.	Plowing and Sowing	
VIII	II	Bul	29	Oct.—Nov.	Latter grapes	
IX	III	Chisleu	30	Nov.—Dec.	Snow	Dedication
X	IV	Tebeth	29	Dec.—Jan.	Grass after rain	
XI	V	Shebat	30	Jan.—Feb.	Winter fig	Purim
XII	VI	Adar	29	Feb.—March	Almond blossom	
XIII		Ve-adar, or Intercalary				

XXX. THE EXODUS (1491 B. C.)

Study Ex. 12: 31-51; 13; 14; 15; P. P., chap. 25.

1. When did Israel leave Egypt? (Read P. P., appendix, note 6.) How? From what place did they start?
2. What period closed on the day they left Egypt?
3. Why did the first-born of Israel belong to the Lord?
4. What precious burden did they carry away with them?
5. How were they guided by day? By night?
6. Where did the children of Israel encamp?
7. With how great a force did Pharaoh pursue them?
8. Describe the crossing of the Red Sea.

9. How did Moses and the children of Israel express their gratitude for their deliverance?
10. What particulars are given in the song, that are not in chapter fourteen?
11. What was the effect of this miracle upon the inhabitants of Palestine? Edom? Moab?
12. Memorize the response of Miriam and the women of Israel.
13. In what wilderness did they travel after crossing the Red Sea?
14. What does "Marah" mean? How were the waters sweetened?
15. What oasis did they find on their way?
16. Upon map 5 place Rameses, Succoth, Etham, Pi-hahiroth, Migdol, Baal-zephon, Wilderness of Shur, Marah, and Elim.

The Song of Moses

I will sing unto Jehovah, for He hath triumphed gloriously:

The horse and his rider hath He thrown into the sea.

Jehovah is my strength and song,

And He is become my salvation:

This is my God, and I will praise Him;

My father's God, and I will exalt Him.

Jehovah is a man of war:

Jehovah is His name.

Pharaoh's chariots and his host hath He cast into the sea;

And his chosen captains are sunk in the Red Sea.

The deeps cover them:

They went down into the depths like a stone.

Thy right hand, O Jehovah, is glorious in power,

Thy right hand, O Jehovah, dasheth in pieces the enemy.

And in the greatness of Thine excellency Thou overthrowest them
that rise up against Thee:

Thou sendest forth Thy wrath, it consumeth them as stubble.

And with the blast of Thy nostrils the waters were piled up,

The floods stood upright as a heap;

The deeps were congealed in the heart of the sea.
 The enemy said,
 I will pursue, I will overtake, I will divide the spoil;
 My desire shall be satisfied upon them;
 I will draw my sword, my hand shall destroy them.
 Thou didst blow with Thy wind, the sea covered them:
 They sank as lead in the mighty waters.
 Who is like unto Thee, O Jehovah, among the gods?
 Who is like Thee, glorious in holiness,
 Fearful in praises, doing wonders?
 Thou stretchedst out Thy right hand,
 The earth swallowed them.
 Thou in Thy loving-kindness hast led the people that Thou hast
 redeemed:
 Thou hast guided them in Thy strength to Thy holy habitation.
 The peoples have heard, they tremble:
 Pangs have taken hold on the inhabitants of Philistia.
 Then were the chiefs of Edom dismayed;
 The mighty men of Moab, trembling taketh hold upon them:
 All the inhabitants of Canaan are melted away.
 Terror and dread falleth upon them;
 By the greatness of Thine arm they are as still as a stone;
 Till Thy people pass over, O Jehovah,
 Till the people pass over that Thou hast purchased.
 Thou wilt bring them in, and plant them in the mountain of Thine
 inheritance,
 The place, O Jehovah, which Thou hast made for Thee to dwell in,
 The sanctuary, O Lord, which Thy hands have established.
 Jehovah shall reign forever and ever.

Miriam's Response

Sing ye to Jehovah, for He hath triumphed gloriously;
 The horse and his rider hath He thrown into the sea.

Ex. 15: 1-18, 21, R. V.

XXXI. MANNA AND WATER

Study Exodus 16; 17; 18; P. P., chap. 26.

1. For what did Israel murmur?
2. Where was flesh given to them? Manna? Water?
3. Describe the manna. What does "manna" mean?
4. When did the manna fall? What directions were given for gathering it?
5. What lesson did Paul draw from the gathering of the manna?
2 Cor. 8: 13-15.
6. By what miracle was water provided?
7. Of whom was the rock a symbol? 1 Cor. 10: 1-4. (Memorize.)
See P. P., chap. 37, pars. 1-8.
8. Who was Amalek? Why did Amalek attack Israel? Where?
9. Who commanded Israel in the battle with Amalek?
10. Who upheld the hands of Moses during the battle?
11. What sentence was pronounced upon Amalek? Why? Where was it written?
12. What does "Jehovah-nissi" mean? (See margin.)
13. Who visited Moses at Mount Horeb, or Sinai?
14. How did Moses carry out the advice given by Jethro?
15. Upon map 5 place Wilderness of Sin, Rephidim, and Mount Sinai.

XXXII. THE LAW OF GOD

Study Exodus 19; 20; P. P., chap. 27, pars. 1-45.

1. How long after leaving Egypt did Israel come to Mount Sinai?
2. What gracious promise did the Lord make to Israel when He called Moses into the mount?
3. How did the people respond to this message?
4. What preparation did Israel make to receive the law?
5. Describe the circumstances of the giving of the law. Ex. 19:

16-20; Deut. 33:2, 3; Judges 5:4, 5; Ps. 68:17; Heb. 12:18-21.

6. Show that the law existed before it was given at Sinai.
7. Who gave the law? Acts 7:38.
8. What is the real significance of each of the commandments?
(Write answer.)
9. What commandment is transgressed by each of the following sins?

(a) Selfishness	(l) Violation of laws of health
(b) Hatred	(m) Taking another's time unnecessarily
(c) Deceit	(n) Inordinate love of money, dress, honor, fame, etc.
(d) Lying	(o) Disrespect to parents, teachers, rulers, and ministers
(e) Murder	(p) Refusing to pay one's debts
(f) Slavery	(q) Wishing for that which belongs to another
(g) War	(r) Talking or thinking of one's own plans or business on the seventh day of the week
(h) Exaggeration	(s) Images of saints, angels, or the Deity
(i) Cheating	(t) Speaking the name of Deity carelessly, or more frequently than necessary
(j) Impurity	(u) Suppression of truth
(k) Bywords	(v) Overeating, eating between meals

XXXIII. THE OLD COVENANT

Study Exodus 24; P. P., chaps. 32; 27, pars. 46-54.

1. Where did Moses write all the laws that God gave him?

2. What promise did the people make?
3. How was this covenant ratified? Heb. 9:18-22.
4. Why did God give the law of ten commandments to Israel in written form? P. P., chap. 32, pars. 2-4.
5. What is the ceremonial law? P. P., chap. 32, pars. 1, 5, 6, 14.
6. What is the everlasting covenant? P. P., chap. 32, pars. 25-27.
7. What was its basis? P. P., chap. 32, par. 27.
8. What is the old covenant? Why was it made? P. P., chap. 32, pars. 28-32.
9. Why were the children of Israel permitted to make a covenant they could not keep?
10. How does Paul teach the difference between the old covenant and the new (everlasting) covenant? Gal. 4:22-31.

Notes

1. At Mount Sinai the twelve tribes became a nation, the nation of Israel. They promised to obey all the words of the Lord. The form of government that was here established is called a *theocracy*. A theocracy is a government in which God is the ruler. He makes the laws, and the penalties for breaking the laws, and directs in the execution of these laws and penalties.

The theocracy was a modified form of the patriarchal government, such a modification as suited it to the needs of a nation.

The government of Israel is the only true theocracy there has ever been in the world.

2. The theocracy was recognized by the Lord as existing until Israel rejected their Ruler in the person of the Son of God, as a quotation describing the trial of Jesus will show: "In a voice that was heard far and near, Pilate asked, 'Shall I crucify your King?' But from profane, blasphemous lips went forth the words, 'We have no king but Cæsar.' Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their king. Henceforth they had no deliverer. They had no king but Cæsar. To this the priests and teachers had led

the people. For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders."—"*Desire of Ages*," p. 738.

XXXIV. THE COVENANT BROKEN

Study Exodus 32; 33; 34; P. P., chap. 28.

1. Why did Israel make an idol? P. P., appendix, note 7.
2. How did Israel break their covenant with God?
3. What reason did Moses plead before the Lord why He should not destroy Israel?
4. Why did Moses break the tables of the law?
5. How did Moses reprove Aaron? What excuse did Aaron make?
6. What tribe only was true to God?
7. Why were the unrepentant ones destroyed?
8. Who interceded for Israel?
9. Why could not God go with Israel still?
10. How was Israel restored to the favor of God? (Copy P. P., chap. 28, pars. 25-29.)
11. When Moses wished to see the glory of God, what did God say He would make pass before him?
12. What did the Lord proclaim?
13. What, then, is the glory of God?
14. How long was Moses in the mount? What did he bring down with him?
15. Why did he cover his face when he came down?
16. What did the glory in the face of Moses represent? (P. P., chap. 28, pars. 46-48; 2 Cor. 3:7-13.)

XXXV. SATAN'S ENMITY AGAINST THE LAW

Study P. P., chap. 29.

1. Where did Satan make his first attempt to overthrow the law of God? Result?
2. Where did he make the second attempt? Result?
3. How does he tempt man to question the justice and mercy of God?
4. How did the flood thwart the purpose of Satan?
5. How nearly did Satan succeed in seducing the descendants of Abraham in Canaan? In Egypt?
6. How did he attempt to prevent the deliverance of Israel from Egypt?
7. How did he attempt to overthrow the law of God at Mount Sinai?
8. Who witnessed the scenes at Sinai? What was the effect?
9. How did Satan tempt men to the violation of the second commandment? The fourth? The fifth? The sixth? The seventh?
10. Will God's character and law ever be fully vindicated? When?
11. What did the terrors of Sinai represent?
12. What will at last be fully shown?
13. Underscore in P. P. answers to these questions.

XXXVI. THE SANCTUARY, OR TABERNACLE

Furniture

Study Exodus 25; 30: 1-10, 17-21; 27: 1-8; P. P., chap. 30, pars. 1-17; "The Cross and Its Shadow," chaps. 1-7.

1. For what purpose was the sanctuary built? Ex. 25: 8. (Memorize.)
2. After what plan, or pattern, was it built? Ex. 25: 40; Heb. 8: 1-5; 9: 23.

3. How were the materials for the sanctuary obtained?
4. Write a list of the materials used in making the sanctuary.
5. Who received special wisdom and skill to do the work? Ex. 31: 1-11.
6. What was the length and height of the sanctuary? Ex. 26: 16, 18.
7. What was the width of the sanctuary? Ex. 26: 22, 23.
8. How many rooms were there in the sanctuary, and what were they called? Heb. 9: 2, 3; Ex. 26: 33.

The Ark and the Mercy Seat

9. Of what materials were the ark and the mercy seat?
10. Describe the cherubim on the mercy seat.
11. Why was the ark called the ark of the testimony?
12. Where were the ark and the mercy seat placed in the sanctuary?
13. What did they represent? Rev. 11: 19.

The Table of Showbread

14. Describe the table by naming materials and dimensions.
15. For what purpose was this table used? Lev. 24: 5-9.
16. Where was this table placed?
17. Why was the showbread called "the bread of the presence"? P. P., chap. 30, par. 32.

The Candlestick

18. Describe the golden candlestick. Draw a figure to represent its form.
19. What was the purpose or use of the candlestick?
20. What did the seven lamps represent? Rev. 4: 2, 5.
21. When were the lamps to burn? Lev. 24: 2-4.

The Altar of Incense

22. Describe by naming materials and dimensions.

23. Where was this altar placed in the sanctuary?
24. For what purpose was it used?
25. What did the incense offered upon it represent? Rev. 8: 3, 4.
P. P., chap. 30, par. 30.

The Altar of Burnt Offering

26. Describe this altar by stating of what materials it was made, and its dimensions.
27. Name the utensils used at this altar.
28. For what purpose was this altar used?
29. Where was it placed in the court?

The Laver

30. Who gave the brass of which the laver was made? Ex. 38: 8.
31. Where was the laver placed?
32. For what purpose was the laver used?

XXXVII. THE SANCTUARY, OR TABERNACLE

Roof, Walls, Veils, Court

Study Exodus 26; 27: 9-21; P. P., chap. 30, pars. 9-11;
C. S., chap. 25.

Roof

1. Of what was the roof composed?
2. How many curtains of linen were made? Dimensions?
3. What did the cherubim embroidered upon them represent?
4. How many curtains in the second covering? Material? Dimensions?
5. How much of this curtain was folded over the front of the tabernacle? Over the back? Over the sides?
6. What was the third covering? Color?
7. What was the fourth and last covering?

Walls

8. Of what materials were the walls? Give the dimensions of the boards.
9. How many sockets and tenons in each board?
10. How many boards for the north and south walls? For the west wall? For the corners?
11. How many bars were used? How were they arranged?

Veils

12. What divided the sanctuary into two rooms?
13. What was made for the door of the tabernacle?
14. How were the curtains, or veils, held in place?

Court

15. What was the length of the court? The width?
16. What was the height of the curtains that inclosed the court?
17. What was made for the gate of the court?

XXXVIII. THE SANCTUARY, OR TABERNACLE

The Priests' Garments

Study Numbers 8; Exodus 28; Ezek. 44: 15-31; P.P., chap. 30, pars. 19-24; C. S., chaps. 8-12.

1. From what place did the Lord speak to Moses? Num. 7: 89.
2. What tribe was chosen by God to do the work of the sanctuary? Why? Ex. 32: 26-29; Deut 33: 8-11.
3. At what age did they begin their work? How long did they serve? Num. 4: 3.
4. What family of the Levites were made priests?
5. Who made the garments for the priests?

The High Priest's Garments

6. Write a list of the high priest's garments. Describe each.

7. Why was the ephod regarded as the most sacred of the priestly garments?
8. Why were bells placed on the border of the robe?
9. Draw a figure representing the breastplate. Write the names of the tribes of Israel, one on each stone.

The Common Priests' Garments

10. Write a list of the common priests' garments.
11. When were these garments worn?
12. How many of these garments did the high priest wear?

XXXIX. THE SANCTUARY, OR TABERNACLE

The Daily Service

Study Ex. 29: 38-44; 30: 7, 8; P. P., chap. 30, pars. 25, 27-34; C. S., chap. 26.

1. Of what did the daily service consist? P. P., chap. 30, par. 27. (Memorize.)
2. What was to be offered each morning and evening? How? Num. 28: 3-8. Why? P. P., chap. 30, par. 28, first sentence. (Underscore.)
3. What was burned upon the golden altar in the holy place?
4. When were the lamps in the golden candlestick trimmed and filled?
5. What was offered upon the Sabbath? Num. 28: 9, 10.
6. What did the people do at the hour of the morning and evening service? Luke 1: 10.
7. What did the lamb symbolize? The incense?
8. Why were they called a "continual offering"?
9. Was the showbread a part of the daily service?
10. With what blessing upon the people did the high priest close the daily service? Num. 6: 24-26. (Memorize.)

XL. THE SANCTUARY, OR TABERNACLE

The Yearly Service

Study Lev. 16: 1-10, 15-22, 29-34; Heb. 9: 7, 23; Dan. 8: 14;
P. P., chap. 30, pars. 26, 35-48; C. S., chaps. 29; 30; 31.

1. On what day of what month was this service held? Lev. 16: 29, 30. (Memorize.)
2. What service must the high priest perform for himself? Why?
3. Who was represented by each of the two goats selected?
4. Describe fully the service performed with the blood of the Lord's goat.
5. Where were the confessed sins finally placed?
6. To what place was the scapegoat finally taken?
7. While the high priest was performing this service, what were the people to do?
8. What was the consequence to any one who did not afflict his soul? Lev. 23: 27-32.
9. What is the antitype of this service?

XLI. THE SANCTUARY, OR TABERNACLE

The Yearly Feasts

Study Ex. 23: 14-17; 34: 18-24; Leviticus 23; Deuteronomy 16;
P. P., chap. 52; C. S., chaps. 13-16; 32.

1. How many feasts were to be observed each year?

Passover

2. When was this feast instituted?
3. Of what was it a memorial? What did it typify?
4. How was it observed?
5. When did the feast of unleavened bread begin?
6. What were the first and the seventh day of the feast?

7. When only could the feast of Passover be celebrated?
8. On what day of what month was this feast observed?
9. On what day was the offering of first fruits?

Pentecost

10. How long after Passover did this feast occur?
11. Why is it sometimes called the feast of weeks?
12. What did the people present to the Lord on this day? Ex. 23: 16; Deut. 16: 10.
13. How was this feast observed? How long?

Tabernacles

14. At what time of the year did this feast occur?
15. How was this feast observed? For how long?
16. What were the first and the eighth day?
17. What did the feast of tabernacles commemorate?
18. Why is this feast also called the feast of ingathering?

The Annual Feasts of Israel

FEAST	TIME	MEMORIAL	TYPE
I. <i>Passover</i> Unleavened Bread	ABIB 14	Of deliverance from Egypt	Of death of Christ
II. <i>Pentecost</i> Feast of Weeks Feast of Harvest Feast of First Fruits	50 days after Passover		Of acceptance of the sacrifice of Christ
III. <i>Tabernacles</i> Feast of Ingathering	Tisri 15-22	Of life in the wilderness	Of ingathering of the redeemed in the new earth

XLII. THE SANCTUARY, OR TABERNACLE

Tithes, Offerings, and Other Laws

Study P. P., chaps. 50; 51; C. S., chaps. 33; 35; 36.

1. To whom does the tithe belong? Lev. 27: 30, 32.
2. For what purpose was the tithe to be used? Num. 18: 21.
3. For what was a second tithe used? Deut. 14: 23, 29; 16: 11-14; 26: 12; P. P., chap. 51, pars. 1, 2.
4. How much was each required to contribute to maintain the services of the tabernacle? Ex. 30: 12-16.
5. What proportion of their income did the Israelites give for charitable and religious purposes?
6. What promise has the Lord made to those who fulfill His requirements in reference to these matters? Mal. 3: 10, 11.
7. What was the sabbatic year? How observed? Purpose? Ex. 23: 10, 11; Lev. 25: 1-7, 18-24.
8. What year was the jubilee year? Purpose? Lev. 25: 8-17.
9. What provision was made for the poor? Lev. 25: 5, 25-55; Deut. 15: 1-18; 24: 10-22; Lev. 19: 9, 10.
10. What respect was to be shown the aged? Lev. 19: 32.
11. Should the children of God now give more or less than ancient Israel? Luke 12: 48; Matt. 10: 8.
12. What should be the spirit of one who gives? 2 Cor. 9: 7.

XLIII. THE SANCTUARY, OR TABERNACLE

The Dedication

Study Ex. 39: 42, 43; 40; Leviticus 8; 10; P. P., chap. 31.

1. Who inspected the tabernacle when it was finished?
2. When was the tabernacle set up?
3. What did Moses anoint? What was the significance of this service?

4. How did the Lord manifest His acceptance and approval?
5. How were Aaron and his sons consecrated to their office as priests?
6. How many days were occupied in this service?
7. What was the significance of the fire from heaven that consumed the first offering? Lev. 9: 22-24.
8. What sin did Nadab and Abihu commit?
9. What lessons are taught by the fate of these young men?
10. Why were not Aaron and his other sons permitted to mourn for Nadab and Abihu?
11. What warning against the use of wine and strong drink was given them?
12. What is the effect of spirituous liquors upon the moral nature? (Copy answer.)
13. Draw a diagram of the sanctuary and the court. Scale one fourth inch to the cubit. Indicate the position of the furniture.

XLIV. THE NUMBER AND CAMP OF ISRAEL

Study Numbers 1; 2; 3; P. P., chap. 33, pars. 1-8.

1. Where were the children of Israel numbered? By whom?
2. Write a list of the number of men in each of the tribes of Israel. Find the sum.
3. Draw a diagram of the camp of Israel.
4. Write a list of the number of males from a month old in each of the families of the sons of Levi. Find the sum.
5. Of what part of the sanctuary did the sons of Gershon have charge? The sons of Kohath? The sons of Merari?
6. How many more of the first-born of Israel were there than Levites? How were these redeemed?
7. How many Levites were old enough to serve in the tabernacle? Num. 4: 47, 48.

Notes

1. There were 603,550 men in the twelve tribes, and 8,580 men in the tribe of Levi, a total of 612,130. Counting five women and children to each man, the usual proportion, there were in the nation of Israel 3,672,780 persons.

2. "The separate numbers in Numbers 3 (Gershon, 7,500; Kohath, 8,600; Merari, 6,200) give a total of 22,300. The received solution of the discrepancy is that 300 were first-born of the Levites, who as such were already consecrated, and therefore could not take the place of others. Talmudic traditions add that the question, which of the Israelites should be redeemed by a Levite, or which should pay the five shekels, was settled by lot."—*Smith's Old Testament History*."

3. Num. 4: 47, 48. "The mention of twenty-five in Num. 8: 24, as the age of entrance, must be understood either of a probationary period during which they were trained for their duties, or of the lighter work of keeping the gates of the tabernacle."—*S. O. T. H.*

XLV. THE SECOND PASSOVER; THE ORDER OF MARCH

Study Numbers 9; 10; P. P., chap. 33, pars. 9-12.

1. When and where was the second Passover kept?
2. What was the "little Passover"?
3. How did the cloud and the pillar of fire direct the journeys of the children of Israel?
4. For what purpose were two silver trumpets made?
5. What was the signal for the princes to assemble? For the congregation?
6. Upon what occasions were the trumpets to be blown?
7. How long did Israel encamp at Mount Sinai?
8. Give the day, month, and year when Israel left Sinai.

9. Write out the order of march in full.
10. With what was the furniture of the tabernacle covered before the Kohathites were permitted to carry it? By whom was it covered? Num. 4: 5-20.
11. What did the princes give to Gershon and Merari? For what purpose? Num. 7: 1-9.
12. Why did Moses invite Hobab, his brother-in-law, to accompany them?
13. Did Hobab accept Moses' invitation? Judges 1: 16; 4: 11, 17.
14. What solemn invocation did Moses repeat when the cloud lifted? When it rested? (Memorize.)

Notes

1. "Moses invited Hobab, either his father-in-law or brother-in-law, to go with them, in those memorable words so often quoted in a wider sense: 'We are journeying unto the place of which Jehovah said, I will give it you: come with us, and we will do thee good: for Jehovah hath spoken good concerning Israel'; and Hobab consented to guide them through the desert. He appears as the experienced Bedouin sheik to whom Moses looked for the material safety of his cumbrous caravan in the new and difficult ground before them. The tracks and passes of that 'waste howling wilderness' were all familiar to him."—*S. O. T. H.*

2. "In favor of his being the brother-in-law of Moses there is the expressed statement that Hobab was 'the son of Raguel' (Num. 10: 29); Raguel, or Reuel—the Hebrew word in both is the same—being identified with Jethro, not only in Ex. 2: 18 (comp. 3: 1, etc.), but also by Josephus, who constantly gives him that name."—*S. O. T. H.*

XLVI. FROM SINAI TO KADESH-BARNEA

Study Numbers 11; 12; P. P., chap. 33, pars. 13-43.

1. How long a journey is it from Mount Horeb, or Sinai, to Kadesh-barnea? Deut. 1: 2.
2. What did the Lord say to Israel? Deut. 1: 6-8.
3. Through what sort of country did Israel journey? Deut. 1: 19; 8: 15, 16; 32: 10-12; Jer. 2: 6.
4. Why did the people complain? What does "Taberah" mean?
5. For what did the people lust?
6. What did Moses say to the Lord?
7. How much flesh did the Lord give them? What was the result? Compare Num. 11: 33 with Ex. 16: 13.
8. What lesson may we learn from Num. 11: 29?
9. What does "Kibroth-hattaavah" mean?
10. What was Miriam's sin?
11. What special grace of Moses' character was tested by this trial? Num. 12: 3. (Memorize.)
12. In what respect was Moses different from other prophets?
13. How was Miriam punished for her sin?
14. How long did Israel remain at Hazeroth?
15. Upon map 5 place Taberah, Kibroth-hattaavah, and Hazeroth.

XLVII. THE REBELLION AT KADESH-BARNEA

Study Numbers 13; 14; Deut. 1: 19-46; P. P., chap. 34.

1. Why did Moses send spies into Canaan?
2. How many were sent? How far north did they go?
3. What did they bring back with them?
4. What was the report of the spies?
5. Who gave a minority report? What was it?
6. How was the report of the spies received by the people?
7. Against whom did the people murmur?

8. How did Caleb and Joshua attempt to encourage the faith of the people?
9. What reason did Moses plead before the Lord why Israel should not be destroyed?
10. What sentence was pronounced upon Israel?
11. How did the ten spies who gave the evil report die?
12. What sin of presumption did Israel commit? What was the result?
13. What difference does the Lord make between a sin of ignorance and a sin of presumption? Num. 15: 27-31.
14. What instance of Sabbath breaking is recorded? Num. 15: 32-36.
15. What were the Israelites to place upon their garments? Why? Num. 15: 37-41.
16. Place Kadesh-barnea, Hebron, Wilderness of Zin, and Wilderness of Paran upon map 5. Where are Rehob, Hamath, and the brook Eshcol?

XLVIII. THE REBELLION OF KORAH, DATHAN, AND ABIRAM

Study Numbers 16; 17; 18; P. P., chap. 35.

1. Who was Korah? Who were Dathan and Abiram?
2. Why did they rebel against the authority of Moses and Aaron?
3. Who joined with these men in rebellion?
4. Of what did they accuse Moses and Aaron?
5. What test was proposed by Moses?
6. What did Dathan and Abiram say was the reason Moses had led them out of Egypt? How did Moses reply?
7. What effort did Moses make to save the congregation from destruction?
8. How were the rebels destroyed?
9. What was done with the censers of those who perished? Why?

10. What sin did the congregation commit the next day? What was the result?
11. Show the mercy as well as the justice of God in His treatment of the rebels.
12. Show that the rebels committed the unpardonable sin.
13. By what convincing test was the question of the priesthood settled forever?
14. Who alone should minister in the sanctuary and at the altar of burnt offering?
15. Who were "a gift for the Lord, to do the service of the tabernacle of the congregation"?
16. By what were the priests and the Levites supported?

XLIX. IN THE WILDERNESS

Study Numbers 20; 21; P. P., chaps. 36; 37; 38; 39.

1. How long did Israel wander before they came again to Kadesh-barnea? Deut. 2: 14, 15.
2. Where did Miriam die? Review her life.
3. How was the faith of the people tested?
4. In what way did Moses and Aaron sin?
5. Why was their sin so severely punished?
6. What request did Moses send to Edom?
7. What reply was returned by Edom?
8. Why was Israel not permitted to force a passage through Edom or Moab?
9. Where did Aaron die? How long did Israel mourn for him?
10. How was King Arad defeated?
11. Why was Israel obliged to go around Edom?
12. Of what did the people complain?
13. Why had the serpents of the wilderness never harmed them before?

14. Whom did the serpent made by Moses symbolize? John 3:14,
15. (Memorize.) (Copy from P. P. a definition of faith.)
15. What river, or brook, separated Moab from the Amorites?
16. How did Israel celebrate the digging of a well?
17. Who was Sihon? What message was sent to him? How did he reply?
18. What city was Sihon's capital? How many of the cities of the Amorites did Israel capture?
19. Who was the king of Bashan?
20. Describe the land of Bashan and its capture by Israel.
21. How did the Lord help Israel? Ex. 23:28; Joshua 24:12.
22. Upon map 5 place Edom, Moab, Brook Zered, River Arnon, Aroer, Heshbon, Bashan, and Edrei.

L. BALAK AND BALAAM

Study Numbers 22; 23; 24; P. P., chap. 40.

1. Did Moab have cause to fear Israel?
2. Who was Balaam? Why did Balak send for him?
3. Why did the Lord permit Balaam to go to the land of Moab?
4. How and by what was Balaam reproved? 2 Peter 2:15, 16.
5. Why could Balaam himself not see the angel? 2 Cor. 4:4.
6. What was the character of Balaam? Prov. 12:10.
7. Why did Balaam offer so many sacrifices?
8. Why could not Israel be cursed?
9. Explain the first blessing pronounced upon Israel. Num. 23:7-10.
10. Explain the second blessing. Num. 23:18-24.
11. What was Balaam's physical condition while in vision?
12. In the third blessing, how did Balaam describe the camp of Israel? Num. 24:5-9.
13. Why was Balak angry with Balaam?

14. What prediction concerning the Saviour did Balaam give before he finished his prophecy?
15. Memorize Num. 23: 8-10; 24: 17.

LI. THE SIN OF BAAL-PEOR

Study Numbers 25; 26; 31; P. P., chap. 41.

1. How did Balaam at last succeed in bringing the curse of God upon Israel?
2. Who were the chief tempters of Israel?
3. How were the people punished for their sin?
4. Why was "the covenant of an everlasting priesthood" given to Phinehas?
5. How large an army of Israelites went to war against Midian?
6. What was the result of the war?
7. Did Balaam "die the death of the righteous"?
8. Why did Moses reprove the captains?
9. How was the spoil divided?
10. Where were the people numbered the second time? What was the result?
11. How many of the people who came out of Egypt were still living?
12. How did the Lord say the land of Canaan would be divided among them?
13. Who should divide the land? Num. 34: 17-29.
14. Who was appointed Moses' successor? Num. 27: 12-23.

LII. THE INHERITANCE OF THE TWO AND A HALF TRIBES

Study Numbers 32; 27: 1-11; 36; P. P., chap. 42, pars. 1-6.

1. Why did the two and a half tribes ask for the land on the east side of Jordan?

2. How did Moses misunderstand their motives?
3. What did these tribes promise to do if the land was given to them?
4. Was their request granted?
5. What petition did the daughters of Zelophehad present to Moses?
6. What law of inheritance did the Lord give covering such circumstances?
7. What further law was made concerning the marriage of women who possessed an inheritance?
8. Why should not the inheritance pass from tribe to tribe?
9. What did Moses repeat to the children of Israel before he died?
Ans.— All the history, prophecy, exhortation, and blessings recorded in the book of Deuteronomy.
10. What does "Deuteronomy" mean?
11. Of whom did Moses prophesy? Deut. 18: 15, 18.
12. Upon map 5 place Shittim.

LIII. THE DEATH OF MOSES

Study Deuteronomy 34; Jude 9; Matt. 17: 1-3; P. P., chap. 42,
 pars. 7-23; chap. 43.

1. How did Moses express the special privileges and experience of Israel? Deut. 4: 32-35; 7: 7-9.
2. What did he say of the law of God which he had taught them? Deut. 4: 5-20.
3. To what kind of land was the Lord taking them? Deut. 8: 7-14; 11: 10-15.
4. What would be their fate if they turned away from God? Deut. 6: 10-12; 4: 23-28.
5. What did he set before the children of Israel? Deut. 30: 19, 20.
6. What did Moses write before he died? Deut. 31: 9.

7. How often was the law to be read to all the people? Deut. 31:10-13.
8. Where was the law placed? Deut. 31:24-27.
9. What blessing did he pronounce upon each of the tribes? Deuteronomy 33. Compare with Jacob's blessing. Genesis 49.
10. What was shown to Moses before he died?
11. How old was he? Into how many periods may his life be divided?
12. How long did Israel mourn for him?
13. Under what circumstances was he raised from the dead?
14. Of whom was he a type? Heb. 3:1-6.
15. Upon map 5 place Mount Nebo.

REVIEW QUESTIONS

1. What was the religion of Egypt?
2. Through how many of the Lord's servants and in what ways did Egypt have an opportunity to know the true God?
3. How did the children of Israel come to be slaves in Egypt?
4. Of what tribe was Moses? Who were his father and mother?
5. How and why did he refuse the throne of Egypt?
6. How was Moses' life saved when he was a baby?
7. Into how many equal periods may the life of Moses be divided? Where did he spend each of these periods? How?
8. Where did Moses receive his call to deliver Israel?
9. What did the burning bush typify?
10. How, when, and by whom was Moses educated? How many years were required for his preparation? For how many years of service?
11. What miracles was Moses given power to perform to convince the people that God was with him?
12. What kind of work did the children of Israel do for Pharaoh?

13. Of all the Egyptians, what class most stubbornly resisted the power of God as revealed in the plagues?
14. Name the plagues of Egypt in the order of their occurrence.
15. Which of the plagues were intended to destroy faith in Isis and Osiris? The Nile River? Beelzebub? Serapis? Typhon? In brute worship?
16. Describe the first Passover. Give the date.
17. Of whom was the paschal lamb a type? What did the bitter herbs represent?
18. Give the date of the exodus. What prophetic period ended that day?
19. Name the tribes of Israel. Were there twelve or thirteen?
20. How many men of war were there in Israel when they left Egypt?
21. What is the greatest miraculous deliverance recorded in the Old Testament?
22. Why are the trials of life called "Marah experiences"?
23. What oasis did Israel find in the desert?
24. Where is the Sinai Peninsula? Why so called?
25. In what wilderness did the manna first fall?
26. How many times did Moses bring forth water from the rock at the command of God? Where?
27. What was the first enemy Israel encountered on their journey?
28. Where is Mount Sinai? How long did Israel remain at Mount Sinai?
29. Where and how did the Lord give His law to Israel?
30. What is a theocracy? How does it differ from a patriarchal form of government?
31. Where was the theocracy of Israel formed? How long did it last?
32. What is the covenant that Israel made at Mount Sinai? How and when was it ratified?
33. How and when did Israel break this covenant?

34. Why was the tribe of Levi chosen to perform the service of the sanctuary?
35. What was the book of the covenant? Where was it kept?
36. Why did the Lord wish Israel to build a sanctuary?
37. From whom did Moses receive directions for building the sanctuary? After what pattern was it built?
38. How were the materials for the sanctuary obtained?
39. What were the dimensions of the sanctuary? Of the court?
40. How many rooms, or apartments, were there in the sanctuary? What was each called?
41. Describe the furniture of the most holy place. What did the ark contain?
42. What furniture was in the holy place? In the court?
43. What did the incense represent? The showbread? The lights in the candlestick?
44. Give a list of the high priest's garments. Which was considered most sacred? Why?
45. Whom did the high priest represent?
46. What were the Urim and the Thummim? What was their use?
47. Describe the daily, or continual, service of the sanctuary.
48. What was the day of atonement? When? From what was the sanctuary cleansed?
49. Name the three annual feasts of Israel. When was each observed? How?
50. Which feast typified the death of Christ? Which feast typified the acceptance of the sacrifice of Christ?
51. Which feast was a memorial of deliverance from death?
52. Of what was the feast of tabernacles a type? A memorial?
53. Describe the camp of Israel.
54. In what order did the tribes of Israel march?
55. How was Israel guided by day? By night?
56. Of whom was it said that he was the meekest man on earth?

57. At what place did Miriam become a leper? Why? Where did she die?
58. What is the nearest point on the southern border of Canaan to which Israel came?
59. Of the spies who searched Canaan, who only are remembered? Why?
60. How were the children of Israel protected from the heat of the desert sun?
61. In what was Moses different from any other prophet?
62. What is the song of Moses? When was it sung?
63. Why did Israel rebel at Kadesh-barnea?
64. What sentence was pronounced upon Israel at Kadesh-barnea? Why?
65. What sin of presumption did Israel commit at Kadesh-barnea?
66. What caused the rebellion of Korah, Dathan, and Abiram? How did they perish?
67. Who or what prevented the first generation of Israel from entering the promised land?
68. Who rejoiced when he heard how God had delivered Israel?
69. How many times were the children of Israel numbered before they entered Canaan?
70. Where was the second Passover kept? Why did Israel keep no more Passovers while they were in the wilderness?
71. What fruits did the spies bring back from Canaan?
72. When did a dry stick in one night bud and bloom and bear almonds? What question was settled by this miracle? Where was this rod kept? What was laid up with it?
73. What beautiful symbol was marred by Moses in a moment of impatience?
74. What coveted privilege was denied to Moses and Aaron? Why?
75. What nations refused to permit Israel to pass through their lands?

76. What two kings on the east side of Jordan were driven out of their possessions by hornets?
77. To what tribes were their lands given? Why?
78. What is a tithe? An offering?
79. What was the sabbatic year? The year of jubilee?
80. Who offered strange fire in the tabernacle? Why did they make this mistake?
81. How were the priests and the Levites supported?
82. What was the meaning of the brazen serpent made by Moses?
83. What apostate prophet lived in Mesopotamia?
84. Who was Balak? Why did he send for Balaam?
85. Why could Israel not be cursed?
86. What was the fate of Balaam?
87. Who were the most dangerous enemies of Israel?
88. Who was Phinehas? Why was "the covenant of an everlasting priesthood" given to him?
89. Where did each of Amram's children die?
90. Who held up a prophet's hands during a battle?
91. Who "loved the wages of unrighteousness"?
92. Who commanded the armies of Israel in the battle with Amalek?
93. Of whom was it said, when he died, "His eye was not dim, nor his natural force abated"?
94. How many times was Israel at Kadesh-barnea?
95. Repeat the Aaronic blessing.
96. Give four events in the life of Miriam.
97. How many times did the Lord write His law on tables of stone?
98. Who was Moses' father-in-law? His brother-in-law?
99. What does "Exodus" mean? "Leviticus"? "Numbers"? "Deuteronomy"?
100. Trace on the map the journey of Israel from Egypt to Canaan.
101. Give the book and chapter in which each of the following is

- found: the law of God, the bondage of Israel, the call of Moses, the plagues of Egypt, the song of Moses, the golden calf, the old covenant, the spies' report, the death of Moses.
102. Who said, and when?—"Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them."
103. "This is one of the Hebrews' children."
104. "Take this child away, and nurse it for me, and I will give thee thy wages."
105. "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."
106. "O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue."
107. "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go."
108. "This is the finger of God."
109. "And in very deed for this cause have I raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth."
110. "Thou hast spoken well, I will see thy face again no more."
111. "God will surely visit you; and ye shall carry up my bones away hence with you."
112. "Against all the gods of Egypt I will execute judgment."
113. "Fear ye not, stand still, and see the salvation of the Lord, which He will show you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."
114. "Pharaoh's chariots and his host hath He cast into the sea: his chosen captains also are drowned in the Red Sea."
115. "The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina."
116. "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."

117. "Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly He was above them."
118. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation."
119. "All the words which the Lord hath said will we do."
120. "And let them make Me a sanctuary; that I may dwell among them."
121. "My presence shall go with thee, and I will give thee rest."
122. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."
123. "Who is on the Lord's side? let him come unto me."
124. "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin —; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."
125. "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."
126. "Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee."
127. "Return, O Lord, unto the many thousands of Israel."
128. "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"
129. "Let us make a captain, and let us return into Egypt."
130. "Go not up, for the Lord is not among you; that ye be not smitten before your enemies."
131. "Hear, I pray you, ye sons of Levi: Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Him-

- self to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And He hath brought thee near to Him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?"
132. "Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun."
133. "Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: . . . and, behold, we are in Kadesh, a city in the uttermost of thy border: let us pass, I pray thee, through thy country."
134. "Hear now, ye rebels; must we fetch you water out of this rock?"
135. "Spring up, O well; sing ye unto it: the princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves."
136. "Thou shalt not go with them; thou shalt not curse the people: for they are blessed."
137. "The people shall dwell alone, and shall not be reckoned among the nations."
138. "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"
139. "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."
140. "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over hither."
141. "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."

LIV. JOSHUA

Study Joshua 1; 2; P. P., chap. 44, pars. 1-9.

1. Review the life of Joshua, and show his fitness for the position of leader. (Write answer.)
2. What did the Lord direct Joshua to do?
3. What promise concerning the inheritance of Israel was made to Joshua?
4. How did the Lord encourage him?
5. Upon what would his success and prosperity depend? Joshua 1: 8. (Memorize.)
6. What preparation did Israel make for crossing the Jordan?
7. Of what were the tribes of Reuben, Gad, and half Manasseh reminded?
8. What answer did they return?
9. To what city were spies sent?
10. Who protected them? How?
11. How did they escape from Jericho?
12. What promise did they make to Rahab?
13. What was the report of the spies?
14. Upon map 5 place Jericho.

LV. CROSSING THE JORDAN

Study Joshua 3; 4; 5; P. P., chap. 44, pars. 10-19.

1. What was the signal for the advance of Israel?
2. Who first approached the Jordan?
3. How far behind the ark did the people march?
4. How did the Lord again encourage Joshua?
5. What sign was given to the children of Israel, that they might know that the Lord would give them the land?
6. Describe the crossing of the Jordan.

7. For what purpose was a monument made on the bank? In the river?
8. Who were the last to come up out of the Jordan?
9. What was the effect of this miracle, upon the Canaanites?
10. Why had not the children born in the wilderness been circumcised?
11. What does "Gilgal" mean?
12. Where and when was the third Passover kept?
13. When did the manna cease to fall? What did the people eat instead?
14. Who appeared to Joshua by the walls of Jericho?
15. Upon map 5 place Gilgal.

LVI. JERICHO AND AI

Study Joshua 6; 7; 8: 1-29; P. P., chap. 45.

1. What directions did the Captain of the Lord's host give for the capture of Jericho?
2. Describe the capture of Jericho. (Memorize Heb. 11: 30, 31.)
3. Why was the city and all it contained devoted to destruction?
4. Who alone was saved out of the city? Why?
5. Whose ancestor is Rahab believed to have become? Matt. 1: 5.
6. What was the sin of Achan?
7. Why could not Israel capture the city of Ai?
8. How was Achan's sin discovered?
9. Why were Achan and his family destroyed?
10. What are the lessons taught by Achan's history?
11. How was the city of Ai finally captured?
12. What curse was pronounced upon one who would rebuild Jericho?
13. How was this prophecy fulfilled? 1 Kings 16: 34.
14. Upon map 5 place Ai.

LVII. THE BLESSINGS AND THE CURSES

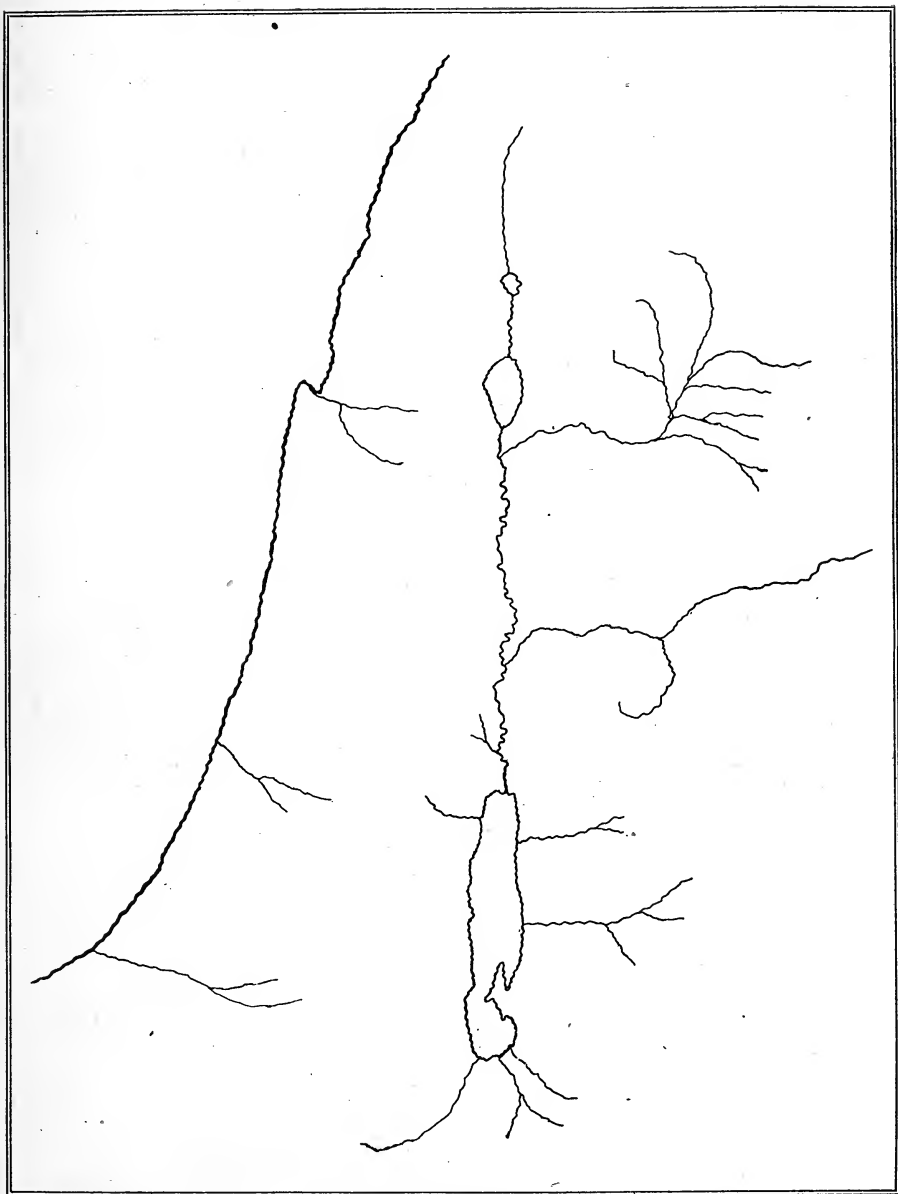
Study Joshua 8 : 30-35 ; Deuteronomy 27 ; 28 ; P. P., chap. 46.

1. To what place in Canaan did all Israel now go?
 2. What did Joshua build on Mount Ebal?
 3. What was written upon the monument of stones?
 4. Where did Joshua also build an altar? For what purpose?
 5. Draw Mount Ebal. Print upon this mount the names of the tribes that stood there. Draw also the monument and the altar.
 6. Draw Mount Gerizim. Print upon this mount the names of the tribes that stood there.
 7. Which is called the mount of blessing? Why?
 8. What sins would bring the curse of God upon them?
 9. What blessings would be theirs if they served God?
 10. If they did not serve the Lord with joyfulness and gladness of heart, whom would they be obliged to serve?
 11. How is the nation described that would finally destroy them?
 12. What would be their experience when they were scattered among all nations?
 13. How often was the law to be read to all the people? Deut. 31 : 9-13.
 14. Upon map 5 place Mount Ebal and Mount Gerizim.
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LVIII. THE POWER OF GOD

Study Joshua 9 ; 10 ; 11 ; P. P., chaps. 47 ; 48, pars. 1-6.

1. Who gathered together to fight against Israel?
2. How did the Gibeonites deceive Israel?
3. Upon whose wisdom did Joshua and the elders of Israel depend? Jer. 17 : 5 ; Prov. 28 : 26 ; James 1 : 5.
4. How soon did Israel learn that they had been deceived?



No. 4 — PALESTINE

5. Why did Israel not break their league with Gibeon? Ps. 15: 1, 4.
6. What sentence was pronounced upon the Gibeonites?
7. How might the Gibeonites have been received in an honorable way into the family of Israel? Ex. 12: 43-49; Lev. 19: 33, 34; Num. 15: 15.
8. Write the names of the kings of southern Canaan who joined together to punish Gibeon.
9. Why did Joshua help Gibeon?
10. How was the power of God manifested in answer to Joshua's prayer? Joshua 10: 12-14. (Memorize.)
11. What cities in southern Canaan did Joshua capture?
12. Write the names of the kings of northern Canaan who joined together against Israel.
13. What was the result of the battle by the waters of Merom?
14. Was all of Canaan conquered in the lifetime of Joshua? Joshua 13: 1.
15. What still remained unconquered? Joshua 13: 2-6.
16. How long a time was occupied in the conquest of Canaan? Joshua 14: 7, 10; Deut. 2: 14.
17. Upon a new copy of map 4 place Jericho, Gilgal, Ai, Gibeon, Shechem, Hebron, Beth-horon, Ajalon Valley, Jarmuth, Lachish, Eglon, Azekah, Makkedah, Debir, Jazer, Waters of Merom, Shimron, and Sea of Chinnereth.

Note

Summary of the conquests of Joshua:

- (1) Capture of Jericho. Joshua 6.
- (2) Capture of Ai. Joshua 8.
- (3) League with Gibeon. Joshua 9.
- (4) Defeat of five kings of southern Canaan. Joshua 10: 1-27.
- (5) Defeat of seven kings of southern Canaan. Joshua 10: 28-43.

- (6) Defeat of Jabin and allies of northern Canaan. Joshua
 11. Thirty-one kings in all. Joshua 12.

LIX. THE DIVISION OF THE LAND

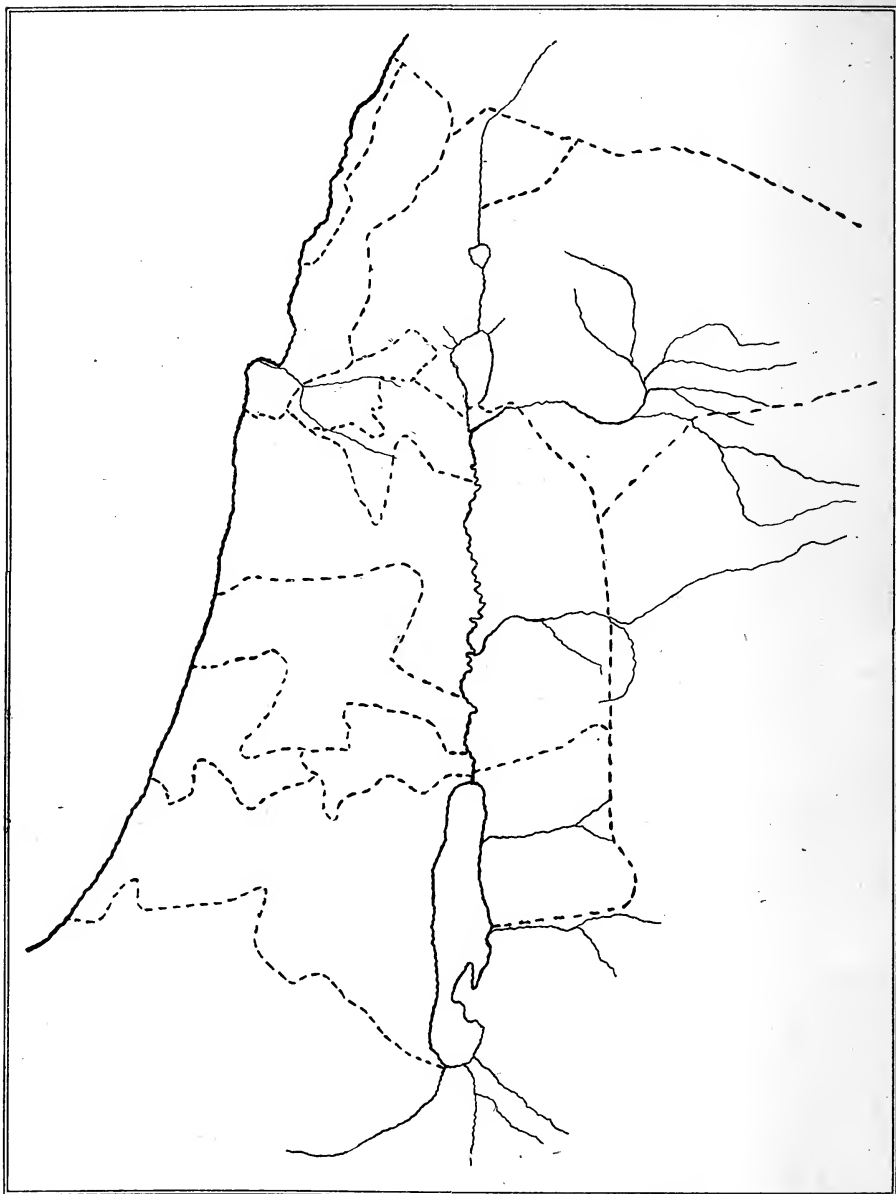
Study Joshua 13-19; P. P., chap. 48, pars. 7-19;
 Rand McNally Bible Atlas, pp. 55-59.

1. What was Joshua commanded to do before he died? Joshua 13: 7.
2. Who assisted Joshua? Joshua 14: 1; Num. 34: 17-29.
3. How was the land divided? Acts 13: 19.
4. Which tribes had already received their inheritance?
5. Describe the inheritance of each tribe.
6. From what city did Judah find it impossible to drive out the inhabitants? Joshua 15: 63.
7. What complaint did the children of Joseph make? What did Joshua answer them? Joshua 17.
8. Where was the tabernacle set up?
9. What did Dan conquer and settle besides the inheritance given to them? Judges 18: 1-11, 27-31.
10. What inheritance was given to Caleb? Why?
11. Who was the last to receive an inheritance?
12. What does "Timnath-serah" mean?
13. Upon map 6 place the name of each tribe in its territory. Color the boundary lines.
14. Also place upon this map names of rivers, mountains, and seas.

LX. THE CITIES OF THE LEVITES; CITIES OF REFUGE

Study Numbers 35; Joshua 20; 21; P. P., chap. 48, pars. 20-27.

1. How many cities were given to the Levites?

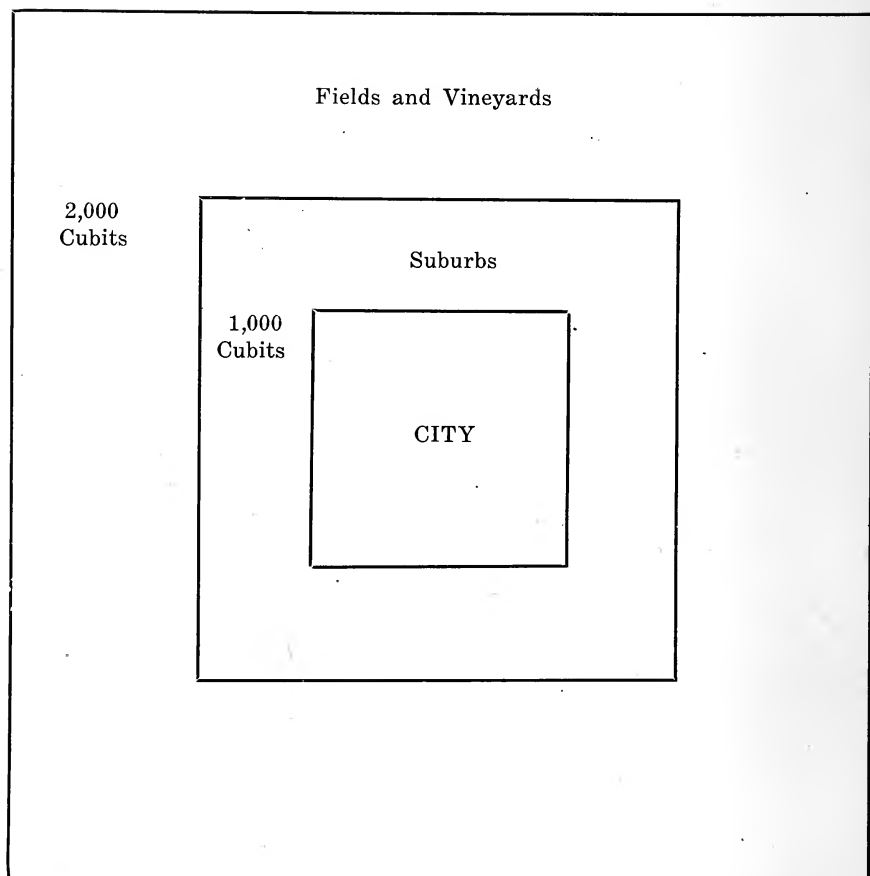


NO. 6 — PALESTINE DIVIDED AMONG THE TRIBES

2. Write a list of these cities, giving the tribal inheritance in which each was situated.
3. How many of the Levitical cities were also cities of refuge?
4. Upon map 6 place the cities of refuge with a significant mark.
5. Memorize the names of the cities of refuge.
6. Who was symbolized by the cities of refuge? By the manslayer? By the avenger of blood?
7. How long must the slayer dwell in the city of refuge?

Note

“‘And ye shall measure from without the city . . . two thousand cubits,’ etc. Commentators have been much puzzled with the accounts in these two verses [Num. 35:4, 5]. In verse 4, the measure is said to be one thousand cubits from the wall; in verse 5, the measure is said to be two thousand from without the city. It is likely these two measures mean the same thing; at least so it was understood by the Septuagint and Coptic, who have two thousand cubits in the fourth as well as in the fifth verse; but this reading of the Septuagint and Coptic is not acknowledged by any other of the ancient versions, nor by any of the manuscripts collated by Kennicott and De Rossi. We must seek, therefore, for some other method of reconciling this apparently contradictory account. Sundry modes have been proposed by commentators which appear to me, in general, to require full as much explanation as the text itself. Maimonides is the only one intelligible on the subject. ‘The suburbs,’ says he, ‘of the cities are expressed in the law to be three thousand cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs; and the two thousand which they measured without the suburbs, were for fields and vineyards.’ The whole, therefore, of the city, suburbs, fields, and vineyards, may be represented by the following diagram.”



— *Clarke's Commentary on Num. 35: 5.*

LXI. A MISUNDERSTANDING; LAST WORDS OF JOSHUA

Study Joshua 22; 23; 24; P. P., chap. 48, pars. 28-40; chap. 49.

1. With what words did Joshua send the two and a half tribes to their home?
2. What did they build on the bank of the Jordan?
3. Why did this so greatly alarm the other tribes?
4. Who was sent to remonstrate with the two and a half tribes?
5. What reason did these two and a half tribes give for building an altar?
6. Prove by this lesson the truth of Matt. 7: 1; Prov. 15: 1.
7. What was the altar called? Why?
8. For whom did Joshua call in his last days?
9. What did he say about the nations still in Canaan?
10. What would be the result if the Israelites associated intimately with these nations?
11. Give an outline of the history of Israel as Joshua related it to all the people.
12. What was Joshua's choice? Joshua 24: 15. (Memorize.)
13. What did the people promise to do?
14. What was Joshua's age when he died? Place of burial?
15. How long did Israel serve the Lord?
16. Where were the bones of Joseph buried?
17. Where was Eleazar, the second high priest, buried? Who was the third high priest?
18. Upon map 6 place Mount Ephraim and Timnath-serah.

LXII. THE APOSTASY OF ISRAEL

Study Judges 1; 2; P. P., chap. 53, pars. 1-8.

1. After the death of Joshua, what question did Israel ask the Lord?
2. Who was directed to go first against the Canaanites?

3. What did Judah accomplish?
4. How was Bethel taken? By whom?
5. What success did other tribes have in conquering the Canaanites in their territory? Why did they fail?
6. What message did an angel bring to Israel?
7. How did Israel receive this message?
8. How long did Israel serve the Lord? Judges 2: 7. (Memorize.)
9. What gods did Israel serve?
10. By whom were they oppressed?
11. Who delivered them from their oppressors?
12. When the judge was dead, what did they again do?
13. Why did the Lord not drive out the rest of the Canaanites?

Notes

1. The history of Israel during the days of the judges may be summed up in four words: Apostasy, oppression, repentance, deliverance. This experience was repeated at least six times. During this time, they had fifteen judges.

2. The following outline table of the judges may be prepared in the notebook and filled in as the lessons are studied:

Table of the Judges

OPPRESSOR	TIME	JUDGE	REST
L. Mesopotamia	8 yrs.	1. Othniel	40 yrs.

LXIII. ISRAEL OPPRESSED BY MESOPOTAMIA, MOAB, AND CANAAN

Study Judges 3; 4; 5.

1. How many tribes of Canaanites were left in the land? Why?
2. Who first conquered and oppressed Israel?
3. How long did Israel serve Chushan-rishathaim?
4. Who delivered Israel from Mesopotamia?
5. How was Othniel qualified for his work?
6. How long did Moab oppress Israel?
7. How did Ehud slay the king of Moab?
8. How long did the land have rest after Ehud delivered Israel from the oppression of Moab?
9. What great exploit did Shamgar perform?
10. How long did the Canaanites oppress Israel?
11. Who was Deborah? Where did she live?
12. For whom did Deborah send? For what purpose?
13. What was the strength of Jabin's army?
14. On what condition only would Barak go against the Canaanites?
15. What tribes were called upon to send troops?
16. How was Sisera defeated and killed?
17. Who received the honor of the victory?
18. How did Deborah and Barak celebrate the victory?
19. Upon map 6 place Ramah, Bethel, River Kishon, Mount Tabor, and Meroz.

The Song of Deborah and Barak

For that the leaders took the lead in Israel,
 For that the people offered themselves willingly,
 Bless ye Jehovah.
 Hear, O ye kings; give ear, O ye princes;
 I, even I, will sing unto Jehovah;
 I will sing praise to Jehovah, the God of Israel.

Jehovah, when Thou wentest forth out of Seir,
 When Thou marchedst out of the field of Edom,
 The earth trembled, the heavens also dropped,
 Yea, the clouds dropped water.
 The mountains quaked at the presence of Jehovah,
 Even yon Sinai at the presence of Jehovah, the God of Israel.
 In the days of Shamgar the son of Anath,
 In the days of Jael, the highways were unoccupied,
 And the travelers walked through byways.
 The rulers ceased in Israel, they ceased,
 Until that I Deborah arose,
 That I arose a mother in Israel.
 They chose new gods;
 Then was war in the gates:
 Was there a shield or spear seen
 Among forty thousand in Israel?
 My heart is toward the governors of Israel,
 That offered themselves willingly among the people:
 Bless ye Jehovah.
 Tell of it, ye that ride on white asses,
 Ye that sit on rich carpets,
 And ye that walk by the way.
 Far from the noise of archers, in the places of drawing water,
 There shall they rehearse the righteous acts of Jehovah,
 Even the righteous acts of His rule in Israel.
 Then the people of Jehovah went down to the gates.
 Awake, awake, Deborah;
 Awake, awake, utter a song:
 Arise, Barak, and lead away thy captives, thou son of Abinoam.
 Then came down a remnant of the nobles and the people;
 Jehovah came down for me against the mighty.
 Out of Ephraim came down they whose root is in Amalek;
 After thee, Benjamin, among thy peoples;
 Out of Machir came down governors,

And out of Zebulun they that handle the marshal's staff.
And the princes of Issachar were with Deborah;
As was Issachar, so was Barak;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben
There were great resolves of heart.
Why satest thou among the sheepfolds,
To hear the pipings for the flocks?
At the watercourses of Reuben
There were great searchings of heart.
Gilead abode beyond the Jordan:
And Dan, why did he remain in ships?
Asher sat still at the haven of the sea,
And abode by his creeks.
Zebulun was a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field.
The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money.
From heaven fought the stars,
From their courses they fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, march on with strength.
Then did the horsehoofs stamp
By reason of the prancings, the prancings of their strong ones.
Curse ye Meroz, said the angel of Jehovah,
Curse ye bitterly the inhabitants thereof,
Because they came not to the help of Jehovah,
To the help of Jehovah against the mighty.
Blessed above women shall Jael be,
The wife of Heber the Kenite;
Blessed shall she be above women in the tent.

He asked water, and she gave him milk;
 She brought him butter in a lordly dish.
 She put her hand to the tent pin,
 And her right hand to the workmen's hammer;
 And with the hammer she smote Sisera, she smote through his
 head;

Yea, she pierced and struck through his temples.
 At her feet he bowed, he fell, he lay;
 At her feet he bowed, he fell:
 Where he bowed, there he fell down dead.

Through the window she looked forth, and cried,
 The mother of Sisera cried through the lattice,
 Why is his chariot so long in coming?
 Why tarry the wheels of his chariots?
 Her wise ladies answered her,
 Yea, she returned answer to herself,
 Have they not found, have they not divided the spoil?
 A damsel, two damsels to every man;
 To Sisera a spoil of dyed garments,
 A spoil of dyed garments embroidered,
 Of dyed garments embroidered on both sides, on the necks of the
 spoil?
 So let all thine enemies perish, O Jehovah:
 But let them that love Him be as the sun when he goeth forth in
 his might.

Judges 5, R. V.

LXIV. ISRAEL OPPRESSED BY MIDIAN

Study Judges 6; 7; 8; P. P., chap. 53, pars. 9-40.

1. What was the fourth great oppressor of Israel? For how long?
2. How severe was the oppression of Midian?

3. What message did the Lord send by a prophet to Israel?
4. Who was Gideon? Where did an angel appear to him?
5. What did the Lord ask Gideon to do?
6. Why did Gideon first destroy the altar of Baal?
7. How did Gideon summon Israel to battle?
8. By what miracle was Gideon convinced that God would save Israel by him?
9. How large an army did Gideon collect?
10. How was his army tested? To what number was it reduced?
How?
11. Whose dream encouraged Gideon?
12. What was his plan for the battle? How well did it succeed?
13. Why was Ephraim angry with Gideon?
14. Memorize Gideon's answer. What proverb does it illustrate?
15. Who refused Gideon food for his army?
16. What question did he ask Zebah and Zalmunna?
17. What did Gideon reply when the people wished to make him king?
18. What mistake did he afterwards make?
19. Upon map 6 place Ophrah, Hill Moreh, Abel-meholah, Beth-barah, Peniel, and Succoth.

LXV. ISRAEL OPPRESSED BY AMMON

Study Judges 10; 11; 12; P. P., chap. 53, pars. 41-50.

1. Who were the sixth, the seventh, and the eighth judge of Israel?
2. How long did Ammon oppress Israel?
3. What confession did Israel make?
4. Of what did the Lord accuse them?
5. How was the Lord affected when they repented and put away their strange gods?

6. Who was Jephthah? Why was he banished from his father's house?
7. Where did he live, and with whom did he associate?
8. Why did the elders ask him to come home?
9. On what condition did Jephthah become leader?
10. Was it true that Israel had taken the lands of the Ammonites?
11. What rash vow did Jephthah make?
12. How complete was the victory over Ammon?
13. How was Jephthah's vow fulfilled?
14. What unjust complaint did Ephraim make?
15. Compare Jephthah's answer with that of Gideon under similar provocation.
16. What does "shibboleth" mean?
17. How long did Jephthah judge Israel?
18. Who were the tenth, the eleventh, and the twelfth judge of Israel?
19. Upon map 6 place land of Tob, Mizpeh, and Gilead.

Notes

1. Judges 11:31. The translation of this text, "according to the most accurate Hebrew scholars, is this: 'I will consecrate it to the Lord;' or, 'I will offer it for a burnt offering;' that is, 'If it be a thing fit for a burnt offering, it shall be made one; if fit for the service of God, it shall be consecrated to Him.' That conditions of this kind must have been implied in the vow, is evident enough; to have been made without them, it must have been the vow of a *heathen* or a *madman*. If a dog had met him, this could not have been made a burnt offering; and if his neighbor or friend's wife, son, or daughter, etc., had been returning from a visit to his family, his vow gave him no right over them. Besides, *human sacrifices* were ever an abomination to the Lord; and this was one of the grand reasons why God drove out the Canaanites. . . .

"From verse 39 it appears evident that Jephthah's daughter was *not sacrificed* to God, but *consecrated* to Him in a state of

perpetual virginity; for the text says, 'She knew no man, for this was a statute in Israel,' . . . viz., that persons thus dedicated, or consecrated to God, should live in a state of unchangeable celibacy."—*Clarke's Commentary*.

2. "Her father's extreme grief on the occasion, and her requisition of a respite for two months to *bewail her virginity*, are both perfectly natural. Having no other issue, he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women everywhere, was peculiarly so among the Israelites, and was, therefore, no ordinary sacrifice on her part, who, though she generously gave up, could not but regret the loss of becoming 'a mother in Israel.' And he did with her according to his vow which he had vowed; and 'she knew no man,' or remained a virgin all her life."—*Dr. Hales*.

LXVI. ISRAEL OPPRESSED BY THE PHILISTINES

Study Judges 13; 14; 15; 16; P. P., chap. 54.

1. What were Samson's advantages in birth and training?
2. What nation greatly oppressed Israel in the days of Samson?
3. Why did Samson choose a wife from among the Philistines?
4. What principle did he violate? 2 Cor. 6: 14, 15. (Memorize.)
5. How and where did he slay a lion?
6. What was Samson's riddle? How did the Philistines learn the meaning of this riddle?
7. How did Samson pay his pledge to the Philistines?
8. How did Samson avenge himself for the loss of his wife?
9. Why did Israel deliver Samson to the Philistines?
10. What weapon did Samson use to defend himself against the Philistines?
11. How was he provided with water?
12. How long did he judge Israel?
13. Why did Samson go to Gaza? How did he escape?

14. How did Delilah learn Samson's secret?
15. How was Samson treated when he became a prisoner?
16. How did Samson die? What did he accomplish by his death?
17. Was Samson the strongest man that ever lived? *Ans.*—
 "Physically, Samson was the strongest man upon the earth; but in self-control, integrity, and firmness, he was one of the weakest of men. Many mistake strong passions for a strong character; but the truth is that he who is mastered by his passions is a weak man. The real greatness of the man is measured by the power of the feelings that he controls, not by those that control him."—P. P., chap. 54, par. 27.
18. Upon map 6 place Zorah, Eshtaol, Ashkelon, Lehi, Gaza, and Sorek.

LXVII. RUTH

Study Ruth 1; 2; 3; 4.

1. Name the members of the family of Elimelech. Where did they live? In what period?
2. Why did they go to the land of Moab? Who died there?
3. What did Naomi say to her daughters-in-law?
4. Which one returned to Bethlehem with Naomi? Why? Ruth 1: 16, 17. (Memorize.)
5. How was Naomi received when she arrived at Bethlehem?
6. In whose field did Ruth glean?
7. How was she treated by Boaz?
8. How was Boaz invited to redeem the inheritance?
9. What testimony did Boaz give as to the character of Ruth?
10. Where was court held in ancient times? How was it conducted?
11. Why could not the nearest relative redeem the inheritance?
12. By what peculiar ceremony did he relinquish his right?

13. What blessing was pronounced upon Ruth and Boaz by the elders of Bethlehem?
14. Who named the son of Ruth and Boaz?
15. With what words did the neighbors congratulate Naomi?
16. Give the genealogy from Boaz to David.
17. Write a list of laws and customs referred to in the book of Ruth.
18. Upon map 6 place Bethlehem.

LXVIII. SAMUEL

Study 1 Samuel 1; 2; 3; P. P., chaps. 55, 56.

1. Who was Elkanah? Where did he live?
2. How many wives had he? Why?
3. To what place did Elkanah go each year? Why?
4. How did he endeavor to honor and comfort Hannah?
5. How did Peninnah treat Hannah?
6. Where did Hannah go to pray?
7. Why was Hannah's devotion interpreted as drunkenness?
8. Why did she name her son Samuel?
9. When did she bring Samuel to the tabernacle?
10. Give three thoughts from Hannah's song of thanksgiving.
11. What was the character of Eli's sons?
12. How did they cause the service of the tabernacle to be abhorred?
13. How did Eli reprove his sons?
14. What message came to him from God?
15. Relate the story of Samuel's first vision.
16. What was known by all Israel?
17. Upon map 6 place Ramathaim-zophim and Shiloh.

LXIX. THE ARK IN PHILISTIA

Study 1 Samuel 4; 5; 6; P. P., chap. 57, pars. 1-32.

1. Where did Israel fight with the Philistines?
2. Why was the ark taken to the battle field?
3. What was the effect upon the Philistines?
4. What was the result of the battle?
5. How did Eli die? What does "Ichabod" mean?
6. To how many Philistine cities was the ark taken?
7. What was the experience of the Philistines in each of these cities?
8. How was the ark returned to Israel?
9. How was the irreverence of the people of Beth-shemesh punished?
10. To whose home at Kirjath-jearim was the ark taken? 1 Sam. 7: 1.
11. What was the purpose of God toward the Philistines in their experiences with the ark?
12. Upon map 6 place Ebenezer, Ashdod, Gath, Ekron, Beth-shemesh, Kirjath-jearim.

LXX. THE SCHOOLS OF THE PROPHETS

Study P. P., chap. 58.

1. Who directed the education of Israel?
2. How many phases of their nature were considered and provided for in their education?
3. What was taught in the home schools? When? How? Deut. 6: 6-9; 11: 18-21; P. P., chap. 58, pars. 2, 3.
4. Who established the schools of the prophets? Why?
5. How many of these schools were there in Samuel's day?
6. Who were the instructors? The pupils?
7. How did the students sustain themselves?
8. How was manual labor regarded?

9. What were the chief subjects of study?
 10. What was the grand object of study?
 11. How was a spirit of devotion cherished?
 12. What was the spirit and purpose of the music taught?
 13. What is the true object of education?
 14. What is the great work of life?
 15. What is an important law of the mind?
 16. What book has the greatest educating power?
 17. What is all true science? How should science be taught?
 18. How should every youth spend a portion of each day?
 19. What is the object of our creation?
 20. To what heights may the youth aspire to attain?
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LXXI. ISRAEL ASK A KING

Study 1 Samuel 7; 8; P. P., chap. 57, pars. 33-39; chap. 59,
pars. 1-16.

1. After twenty years, to what place did Samuel gather all Israel? For what purpose?
2. Who attacked Israel at Mizpeh?
3. To whom did Israel cry for help?
4. Upon what battle field did this occur?
5. What was Samuel's circuit? How long did he judge Israel?
6. Whom did Samuel appoint as judges at Beer-sheba?
7. What was the character of Samuel's sons?
8. Why did Israel ask for a king?
9. Whom did they reject as their ruler?
10. What did Samuel show them would be the result if they had a king?
11. What had their form of government been heretofore?
12. What was it still to be even though they had a king? (See P. P., appendix, note 11.)
13. Upon map 6 place Mizpeh and Beer-sheba.

LXXII. SAUL

Study 1 Samuel 9; 10; 11; P. P., chap. 59, pars. 17-43.

1. Who was Saul? What circumstances led to the meeting of Saul and Samuel?
2. What was the significance of the first anointing of Saul by Samuel?
3. What signs were given to strengthen Saul's faith?
4. Was Saul converted? 1 Sam. 10: 9. (Memorize.)
5. Under what circumstances was the Spirit of God given to him?
6. To what place did Samuel call all Israel?
7. By what method did they choose a king?
8. Why did Saul hide among the stuff?
9. Did all Israel receive Saul as their king?
10. Who attacked the city of Jabesh-gilead?
11. What cruel threat did the Ammonites make?
12. Who rescued Jabesh-gilead from the Ammonites?
13. What incident shows the magnanimity of Saul?
14. Where was the kingdom renewed? How?
15. Upon map 6 place Jabesh-gilead.

Note

Long before this time, in the days of Moses, the Lord gave a law for kings. It was not the will of God that Israel should have a visible ruler, but He knew they would go contrary to His will and make them a king. He always permits people to have their own way if they are determined to do as they like. However, He still warned and guided Israel as far as they would permit Him.

The law for kings: "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among

thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." Deut. 17: 14-20.

LXXIII. SAUL'S FIRST MISTAKE

Study 1 Samuel 12; 13; 14; P. P., chap. 60.

1. To what did Samuel require Israel to witness?
2. Give a summary of the history that Samuel rehearsed.
3. What did he say would be the result if they rebelled against God?
4. What manifestation of the power of God caused the people to be afraid?
5. What assurance did Samuel give of his continued interest in them?
6. How large an army had Saul? Where was it?
7. What garrison did Jonathan capture?
8. How large was the army of the Philistines? Where stationed?
9. What was Saul's first mistake?

10. What did Samuel say would be the result?
11. Why was Israel not permitted to have a forge?
12. How and by whom was Michmash taken?
13. What rash command did Saul give? Who broke it?
14. How was the life of Jonathan saved?
15. Against what nations did Saul fight?
16. Name the members of Saul's family.
17. Upon map 6 place Geba, Gibeah, and Michmash.

LXXIV. SAUL'S SECOND MISTAKE

Study 1 Samuel 15; 16; P. P., chaps. 61; 62.

1. Why was Saul sent to destroy Amalek?
2. What was Saul's second mistake?
3. Show that Saul was rejected because he rejected the principles of the theocracy.
4. To whom did Samuel say God had given the kingdom?
5. Why did Saul wish Samuel to honor him before the people?
6. Why did Samuel mourn for Saul?
7. How many sons had Jesse, the Bethlehemite?
8. Why was David, the youngest son, chosen to be king of Israel?
1 Sam. 16:7. (Memorize.)
9. What caused Saul's insanity? 1 Sam. 15:22, 23.
10. What is the effect of music upon troubled minds?
11. Trace the different steps in the experience of Saul from the time of his first anointing until he was rejected.
12. Select from P. P., chap. 62, the most beautiful and impressive paragraph.

LXXV. DAVID AND GOLIATH

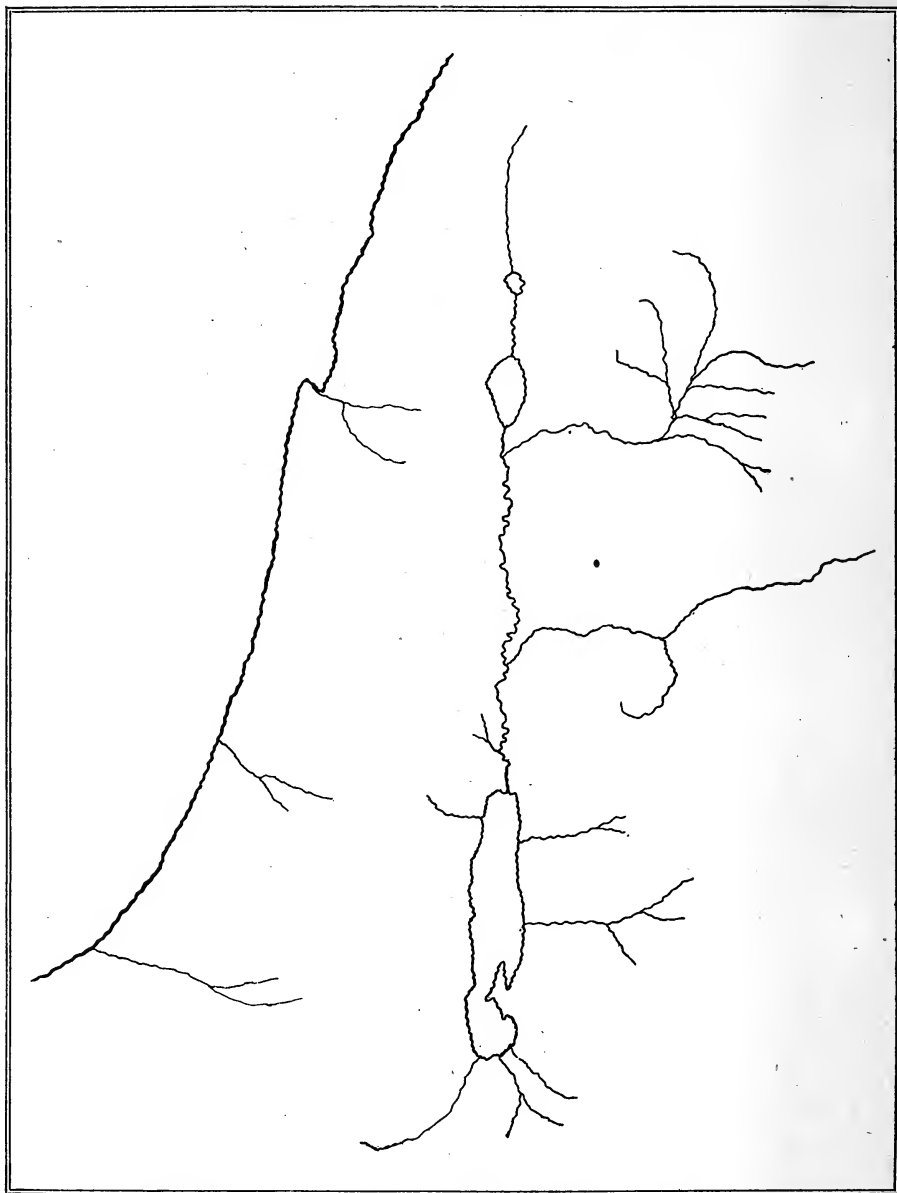
Study 1 Samuel 17; 18; P. P., chap. 63.

1. Where did Israel and the Philistines gather for battle?
 2. Who defied the army of Israel? How long?
 3. Why did Jesse send David to the camp of Israel?
 4. How did David's brother Eliab reproach him?
 5. What motive prompted David when he accepted the challenge of Goliath?
 6. Why did David choose a sling rather than a sword?
 7. Who loved David? How did he manifest his love?
 8. Explain the expression, "behaved himself wisely."
 9. What did the women sing? How did this affect Saul?
 10. How did Saul attempt to take the life of David?
 11. Why was Saul afraid of David?
 12. Who was given to David to be his wife?
 13. Who was most popular of all Saul's officers?
 14. Upon a new copy of map 4 place the valley of Elah.
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LXXVI. THE FRIENDSHIP OF DAVID AND JONATHAN

Study 1 Samuel 19; 20; 21; P. P., chap. 64, pars. 1-28.

1. When Saul ordered his officers to kill David, who changed the purpose of the king?
2. Why did Saul again envy David and seek his life?
3. How did Michal help David to escape?
4. Where did David go? Why?
5. What strange experience did Saul and his messengers have when they attempted to capture David?
6. What appeal did David make to Jonathan?
7. How did Jonathan discover that Saul fully intended to kill David?
8. How did he inform David of this?



No. 4 — PALESTINE

9. What covenant did David and Jonathan make?
10. What law did Ahimelech violate when he gave David show-bread?
11. Why was this justifiable? Matt. 12: 1-8.
12. What was David's experience in Philistia?
13. Was the Lord pleased to have David go to the land of Israel's enemies?
14. Upon map 4 place Nob and Gath.

LXXVII. DAVID A FUGITIVE

Study 1 Samuel 22; 23; 24; P. P., chap. 64, pars. 29-36;
chap. 65, pars. 1-11.

1. In what cave did David find a refuge?
2. Who joined him in the cave of Adullam?
3. What did he sing there? Psalm 133. What psalm did he compose? Psalm 57.
4. To what country did he take his parents?
5. What advice did the prophet Gad give him?
6. Why did Saul kill the priests of Nob? Who only escaped?
7. How did David save Keilah?
8. Why did he leave the city of Keilah?
9. Describe the meeting of David and Jonathan in the wilderness of Ziph.
10. How was David's life saved in the wilderness of Maon?
11. What sort of place was Engedi?
12. What opportunity did David have to slay Saul at Engedi?
Why did he not do so?
13. What confession did Saul make to David?
14. What did he ask David to promise?
15. Upon map 4 place Bethlehem, Ramah, Gibeah, Adullam, Mizpeh of Moab, forest of Hareth, Keilah, Wilderness of Ziph, Wilderness of Maon, and Engedi.

LXXVIII. DAVID A FUGITIVE

Study 1 Samuel 25; 26; 27; P. P., chap. 65, pars. 12-42.

1. How did the death of Samuel affect Israel?
2. Who was Nabal? Where did he live?
3. Why did David expect favors from Nabal?
4. Who was Abigail? How did she change David's purpose to kill Nabal?
5. What does "Nabal" mean? Who is a fool? Ps. 14: 1.
6. Explain: "The Lord will certainly make my lord a sure house."
7. Explain: "The soul of my lord shall be bound in the bundle of life with the Lord thy God."
8. How did David express his gratitude that his purpose toward Nabal had been changed?
9. What caused the death of Nabal?
10. Where and under what circumstances did David spare Saul's life a second time?
11. Why did David again go to Philistia?
12. What city did Achish give to David?
13. What psalms did David compose while in the wilderness of Paran?
14. Upon map 4 place Wilderness of Paran, Carmel of Judah, and Ziklag.

LXXIX. THE WITCH OF ENDOR

Study 1 Samuel 28; P. P., chaps. 66; 67, pars. 1-16.

1. Where did the Philistines gather to fight against Israel?
2. Where did Saul and his army encamp?
3. Why did Saul seek a witch for counsel?
4. What was the law concerning witches and wizards? Lev. 19: 31; 20: 6; Ex. 22: 18; Deut. 18: 10.
5. What message did Saul receive from the spirit?

6. Show that it was not Samuel that appeared in the cave of Endor.
7. What are "familiar spirits"?
8. Should the living go to the dead for information? Isa. 8:19, 20. (Memorize.)
9. What is the condition of the dead? Eccl. 9:5, 6; Ps. 146:4.
10. When the heathen worship their gods, what do they really worship? 1 Cor. 10:20; Ps. 106:37, 38.
11. How was Saul affected by the message given him?
12. Upon map 4 place Mount Gilboa and Endor.

LXXX. THE DEATH OF SAUL AND HIS SONS

Study 1 Samuel 29; 30; 31; P. P., chap. 67, pars. 17-21;
chap. 68, pars. 1-19.

1. How was David saved from fighting against his own people Israel?
2. Who burned Ziklag? Who was blamed for leaving the city unguarded?
3. How did David learn the will of God?
4. Whom did he leave at the brook Besor?
5. What information did the sick Egyptian give them?
6. Who only of the Amalekites escaped?
7. What law did David make for the division of spoil?
8. To whom did he send a present of the spoil? Why?
9. Describe the battle on Mount Gilboa.
10. Name the sons of Saul who were slain in the battle.
11. How did Saul die? How did the Philistines treat his body?
12. Who rescued the bodies of Saul and his sons and gave them burial?
13. Why was Saul, the anointed of the Lord, permitted thus to die? 1 Chron. 10:13, 14.
14. Upon map 4 place Beth-shan and Jabesh-gilead.

David's Lament over Saul and Jonathan

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa,
Let there be no dew nor rain upon you, neither fields of offerings:
For there the shield of the mighty was vilely cast away,
The shield of Saul, not anointed with oil.
From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

2 Sam. 1: 19-27, R. V.

LXXXI. DAVID KING AT HEBRON

Study 2 Samuel 1; 2; 3; P. P., chap. 68, pars. 20-24; chap. 69, pars. 1-11.

PARALLEL READINGS: 1 Chronicles 11

1. How did David receive the news of the battle of Mount Gilboa?
 2. Give the chief thoughts in David's lament over Saul and Jonathan.
 3. Who directed David to make Hebron his capital?
 4. Give a description and history of Hebron. (Write answer.)
 5. What message did David send to Jabesh-gilead?
 6. Over what part of Israel did David now become king? For how long?
 7. Who was Ish-bosheth? Who made him king? What city was his capital?
 8. What was the result of the battle between Joab and Abner?
 9. How did Abner make his peace with David?
 10. What accusation did Joab make to David against Abner?
 11. How did Joab kill Abner? Why was he not punished?
 12. How did David show that he was not responsible for the death of Abner?
 13. What relation to David were Joab, Abishai, and Asahel? 1 Chron. 2: 15, 16.
 14. Upon map 4 place Hebron and Mahanaim.
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LXXXII. DAVID KING AT JERUSALEM

Study 2 Samuel 4; 5; 6; P. P., chap. 69, pars. 12-15; chap. 70, pars. 1-28.

PARALLEL READINGS: 1 Chronicles 12; 14; 15; 16

1. How did Ish-bosheth die?

2. Describe the coronation by which David was made king over all Israel.
3. What number of men came from each tribe? 1 Chron. 12: 23-40.
4. What city did David make his capital? Who captured it? 1 Chron. 11: 1-9.
5. Describe Jerusalem. See Rand McNally Bible Atlas, pp. 73, 74.
6. What foreign king made an alliance with David?
7. What did David understand? 2 Sam. 5: 12. (Memorize.)
8. What success did David have in a battle with the Philistines?
9. How did this increase David's fame? 1 Chron. 14: 17.
10. Where had the ark been for many years?
11. With whom did David consult concerning the ark? 1 Chron. 13: 1-3.
12. How was Uzzah's sin of presumption punished?
13. In whose house was the ark left? How long?
14. In what manner was the ark finally brought to Jerusalem? Where was it placed?
15. Who was displeased with David? Why?
16. Place upon map 4 Jerusalem and Kirjath-jearim.

LXXXIII. DAVID'S KINGDOM ESTABLISHED FOREVER

Study 2 Samuel 7; 8; 9; P. P., chap. 70, pars. 29-47.

PARALLEL READINGS: 1 Chronicles 17; 18; 23; 24; 25; 26; 27

1. What did David desire to build for God?
2. Who approved of his plan?
3. Why was David not permitted to build the temple? 1 Chron. 22: 7, 8.
4. What did the Lord promise to build for David?
5. For how long should David's throne be established? 2 Sam. 7: 16. (Memorize.)

6. How did David receive this wonderful promise?
7. How only could it be fulfilled? Luke 1: 31-33.
8. What city did David capture from the Philistines?
9. Describe the conquest of Moab, Zobah, Damascus, and Edom.
10. What other nations did he subdue?
11. How did David fulfill the covenant made with Jonathan?
12. Concerning the conquests and territory of David's kingdom see
Rand McNally Bible Atlas, pp. 69, 70.
13. Upon map 7 place the different countries conquered by David.
Color the dominions of David.

Notes

1. 2 Sam. 7: 19. "O Lord God, Thou hast spoken about Thy servant's house for a great while to come, and hast regarded me in the arrangements about the man that is to be from above, O God Jehovah, (or as some translate it) the Adam from above, God Jehovah."—*Bishop Horsley's translation.*

2. "The constitution which David established for his kingdom was preserved, in its main forms, to the end of the monarchy.

"The Royal Family.—We have already spoken of David's goodly progeny, which well entitled him to the epithet of 'patriarch.' The princes were under the charge of Jehiel, probably the Levite of that name; but when Solomon was born, he was committed to the care of the prophet Nathan. The warm love of David for his sons was shown in an indulgence that was the proximate cause of the family calamities which were visited on him as a judgment for his one great sin. But those dark clouds had not yet gathered; and he had nothing to mar his pleasure in his children, two of whom, at least, Absalom and Adonijah, inherited his beauty.

"The military organization was based on that of Saul. 'The host' was composed, from the first formation of the nation in the desert, of all males capable of bearing arms, who were summoned to war by the judges or princes of tribes when the necessity arose. Saul formed a chosen band of three thousand as a standing army,

the nucleus of the whole force, under Abner, as commander in chief. The same post was held under David by Joab, who won it by the capture of the citadel of Jerusalem. He led out the host to war when the king did not take the field in person. The standing organization was improved under David by the division of the whole host into twelve bodies of twenty-four thousand each (two hundred eighty-eight thousand in all), whose turn of service came every month, and each of which had a commander chosen from David's band of mighty men of valor. In accordance with the institution prescribed by Moses, the force was entirely of infantry; the one hundred chariots reserved by David from the Syrians seem to have been only for purposes of state. The weapons constantly alluded to in the history and the Psalms are spears and shields, swords and bows. The use of body armor is mentioned in the story of Goliath.

"The *bodyguard* was recruited to so great an extent from foreigners (and chiefly Philistines, a practice dating probably from David's exile) that the force bore a foreign name, like the Scottish archers and the Swiss guards of the French kings and the pope. At least it seems most probable that 'Cherethites and Pelethites' are proper names, the former of a Philistine tribe, and the latter a form of the word 'Philistines.' They are mentioned in close connection with the 'Gittites,' a body of six hundred men who came to David from Gath, under Ittai; but these seem only to have joined him on the special occasion of his flight from Absalom. The commander of the Cherethites and Pelethites was Benaiah, the son of Jehoiada, the priest of the line of Eleazar.

"The *heroes, or mighty men (Gibborim)*, were a peculiar and favored body (like the *Cent Gardes* of Napoleon), composed originally of the six hundred warriors who joined David in his exile, and afterward maintained at the same number. They were formed into three great divisions of two hundred each, and thirty bands of twenty each, with their respective leaders. The captains of twenties formed 'the thirty,' and the commanders of two hundreds

'the three,' above whom was 'the captain of the mighty men.' This post was held by Abishai, the son of Zeruiah; but, though first in rank, he was inferior in prowess to 'the three,' who were Jashobeam (or Adino) the Hachmonite, Eleazar, son of Dodo the Ahohite, who was with David at Ephes-dammim, and Shammah, son of Agee the Hararite. We have also a list of 'the thirty,' some of whose names occur also in other passages. It opens with the name of Asahel, the brother of Joab, who was slain by Abner, and closes with that of Uriah the Hittite, who fell by the treachery of David himself.

"The *civil administration* was conducted under the eyes of the king himself, assisted by a council, of which the chief members were Jonathan, the king's nephew, son of his brother Shimeah, who seems to have been his chief secretary; Ahithophel of Giloh, afterward so famous as Absalom's adviser; his rival Hushai the Archite, the king's 'friend' or 'companion'; Jehoiada, the son of Benaiah; and Zadok and Abiathar, the high priests; together with Joab, and probably Benaiah, whose military rank gave them, like Abner and David under Saul, a high place at the court. Then there were the great officers of state, Sheva or Seraiah, the 'scribe' or public secretary; Jehoshaphat, the 'recorder' or historian; Adoram; and Ira, the Jairite, who was 'a chief ruler about David,' with functions probably judicial, and the same rank was held by David's sons. The royal possessions in the fields, cities, villages, and castles, comprising farms, vineyards, olive and other trees, stores of wine and oil, herds of oxen and camels, and flocks of sheep, besides treasure, were intrusted to officers for each branch, all under a chief treasurer, Azmaveth, the son of Adiel. But a place was still found for the patriarchal government of the tribes, whose princes are enumerated; the prince of Judah being, not David himself, but his brother Elihu (doubtless the same as Eliab) by the right of primogeniture.

"The *religious institutions* were in part mixed up with the constitution of the monarchy itself. Like Saul and some of the judges,

we see David offering sacrifices — an apparent usurpation of the priestly office, to be explained perhaps by the patriarchal priesthood, which was vested in the chief of a family, and therefore by a natural analogy, in the chief of the state; and he even gives the priestly benediction. But his peculiar character, as the religious head of the state, is seen in his inspiration as a prophet and psalmist. ‘Being a prophet,’ as St. Peter explicitly declared, he foretold, in plainer and more glowing language than any that had yet been used, those great events of which the whole ceremonial of the Jewish church, and even his own kingdom, were but types, ‘the sufferings of Christ, and the glory that should follow.’ As a prophet, too, he taught the people those principles of religious and moral truth of which the Psalms are full, and which, in the Proverbs, were to a great extent learned by Solomon from him. As ‘the sweet psalmist of Israel,’ who said of himself, ‘The Spirit of Jehovah spoke by me, and His word was in my tongue,’ it was his peculiar honor, not only for the Jewish church, but for the church universal to the end of time, to direct that part of God’s worship which is the best utterance of the heart, the tuneful notes of praise, inseparably blended with prayer and with the utterance of divine truth. His preëminence in this respect is unaffected by the doubts about the authorship of many of the Psalms. A great truth is expressed by the common title which names the whole book ‘The Psalms of David;’ for he founded psalmody as an institution, taught it to Asaph and his other immediate successors, and gave the model which all later psalmists followed.

“While he thus furnished the matter of psalmody, he regulated its manner, by arranging for the first time a full choral service. To this office David, in conjunction with the chiefs of the Levites, set apart three families, one from each of the three houses of the tribe, the Gershonites, Kohathites, and Merarites. They were *prophets* as well as singers, ‘to prophesy with harps, with psalteries, and with cymbals;’ and they handed down their art from generation to generation by a systematic course of instruction, ‘the

teacher as well as the scholar.' These families were those of Asaph, the son of Berechiah the Gershonite, the chief singer, and also distinguished as a seer; of Heman the Kohathite, son of Joel, and grandson of the prophet Samuel, and himself 'the king's seer in the words of God'; and of Jeduthun (or Ethan), a Merarite, who is also called 'the king's seer.' The names of each of these leaders are found in the titles of particular psalms; and the tripartite division was observed till the captivity, and probably restored after the return. At first they were divided between the ark at Jerusalem and the tabernacle at Gibeon, the family of Asaph being assigned to the former, and those of Heman and Jeduthun to the latter. The three families numbered two hundred eighty-eight principal singers, divided by lot into twenty-four courses of twelve in each; but the total of the Levites engaged in praising Jehovah 'with the instruments which David made' was four thousand. The rest of the Levites, amounting to thirty-four thousand, were arranged into the three families of Gershon, Kohath, and Merari. Six thousand bore the dignity of officers and judges; four thousand were set apart to the humbler office of doorkeepers; and the general service of the sanctuary, 'the work of the house of Jehovah,' was committed to the remaining twenty-four thousand. They were relieved of the hardest part of that work, the carrying the tabernacle and its vessels, now that God had given rest to His people, to dwell at Jerusalem forever; and as the offices which remained, though numerous, were comparatively light, David assigned them to the Levites above twenty years, though the census was still taken according to the ancient standard of thirty and upward. Their offices were to wait on the priests for the service of the house of Jehovah, purifying the holy place and the holy things, preparing the showbread and the meat offerings, praising God at the morning and evening service, and assisting in offering the burnt sacrifices on the Sabbaths and the stated feasts.

"For the higher duties allotted by the law of Moses to the priesthood, the sons of Aaron were arranged according to the two

houses of Eleazar and Ithamar; his two elder sons, Nadab and Abihu, having died childless for their profanity. We have seen that Eleazar succeeded his father as high priest; but it is clear that the head of the house of Ithamar was in some sense coheir to the office. In the person and family of Eli this state of things was reversed: the high priesthood was vested in the house of Ithamar; while that of Eleazar did not abdicate its claims. So, under David, we find both Zadok and Abiathar recognized as priests, the former being named first, by the right of primogeniture, while the latter actually held the office of high priest. This double priesthood was in fact connected with a twofold service, Zadok ministering at the old tabernacle in Gibeon, and Abiathar before the ark at Jerusalem. By the census taken toward the close of David's reign, it appeared that the families of the house of Eleazar were twice as many as those of the house of Ithamar, there being sixteen of the former and eight of the latter. The twenty-four chiefs of these families were made the heads of twenty-four 'courses,' who were arranged in order by lot for the performance of the services of the sanctuary, and named ever afterward from their present chiefs. The courses were as follow:

- | | | |
|--------------|---------------|---------------|
| 1. Jehoiarib | 9. Jeshuah | 17. Hezir |
| 2. Jedaiah | 10. Shecaniah | 18. Aphses |
| 3. Harim | 11. Eliashib | 19. Pethahiah |
| 4. Seorim | 12. Jakim | 20. Jehezekel |
| 5. Malchijah | 13. Huppah | 21. Jachin |
| 6. Mijamin | 14. Jeshebeab | 22. Gamul |
| 7. Hakkoz | 15. Bilgah | 23. Delaiah |
| 8. Abijah | 16. Immer | 24. Maaziah |

To the eighth course (that of Abijah, or Abia) belonged Zacharias, the father of John the Baptist. The term for which each course was on duty is not expressly stated; but from the analogy of the service of the porters, and from the testimony of the Jewish writers, it seems to have been weekly, beginning on the Sabbath,

the services of the week being arranged among the members of the course by lot. The twenty-four courses of singers were associated respectively with those of the priests.

"These arrangements formed the model of the temple service under Solomon, except that the separate worship of Gibeon was discontinued, and the house of Ithamar was finally excluded from the high priesthood by the deposition of Abiathar.

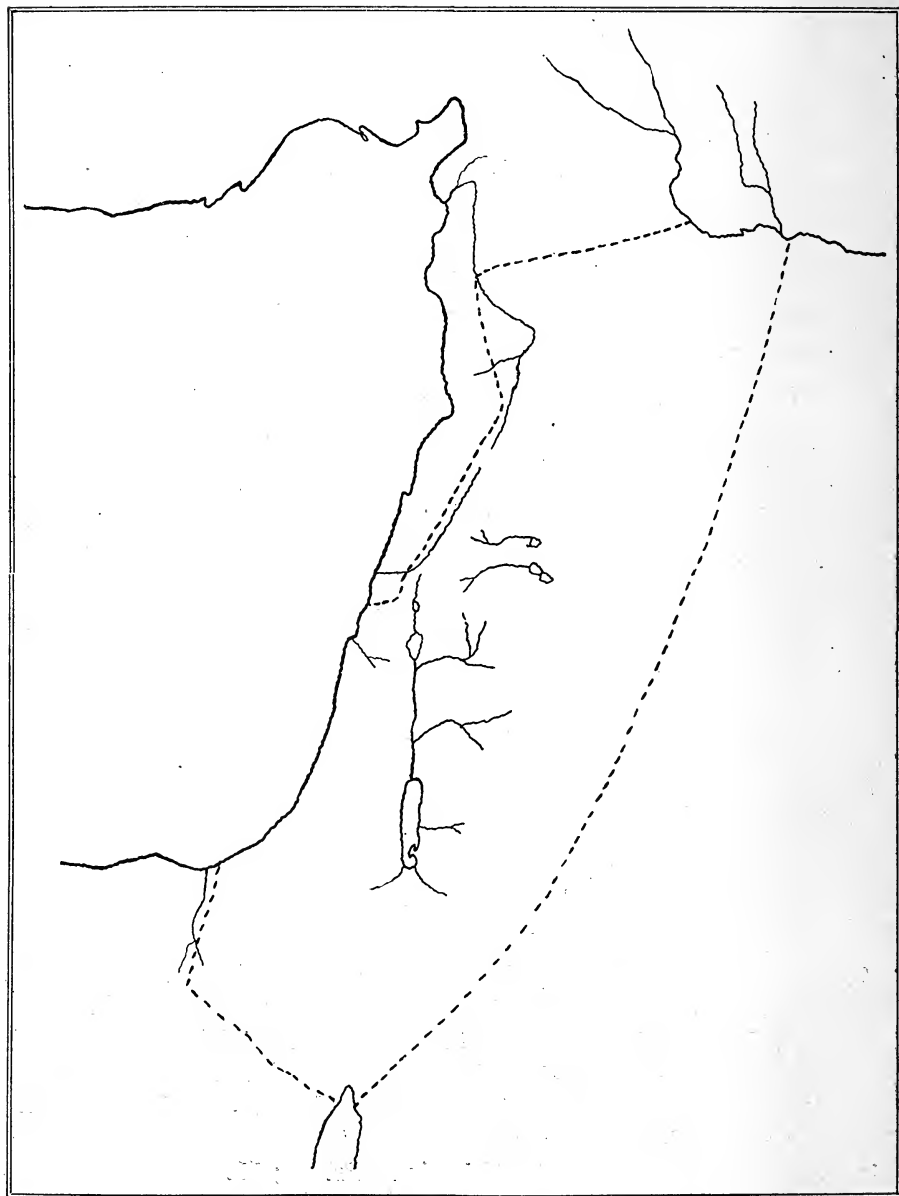
"Lastly, a special intercourse was maintained by David with Jehovah through the prophets: first, Samuel, who anointed him, and afterward protected him at Ramah; next, Gad, who joined him in his exile; and lastly, Nathan, the counselor of his throne, and faithful reprover of his grievous sins."—*S. O. T. H.*

LXXXIV. DAVID'S SIN AND REPENTANCE

Study 2 Samuel 10; 11; 12; P. P., chap. 71.

PARALLEL READINGS: 1 Chronicles 19; 20

1. How was David's kingly message of sympathy to the king of Ammon misunderstood?
2. Whom did the Ammonites hire to help them?
3. What was the result of the campaign against Ammon?
4. What promise, given to Abraham, was now fulfilled? Gen. 15: 18.
5. What two great sins did David commit?
6. What prophet reproved David? How?
7. What sentence did David pronounce upon himself?
8. What "occasion" did he give to the enemies of the Lord?
9. Why did David mourn while Bath-sheba's child lived?
10. How did he express his faith in the resurrection of the dead?
11. Whose son was Solomon? Who named him Jedidiah? What does "Jedidiah" mean?
12. Did David truly repent of his sin? Ps. 32; 51.



No. 7 — DOMINIONS OF DAVID AND SOLOMON

LXXXV. THE REBELLION OF ABSALOM

Study 2 Samuel 13; 14; 15; P. P., chap. 72, pars. 1-25.

1. What was the character of Amnon?
2. Why did Absalom kill Amnon?
3. Why did Absalom go to Geshur when he fled from Jerusalem?
2 Sam. 3:3.
4. Why did David not recall Absalom?
5. How did Joab persuade David to permit Absalom to return?
6. Explain 2 Sam. 14:14. (Memorize.)
7. What is said of the beauty of Absalom?
8. How did Absalom gain admittance to the king's presence?
9. How did Absalom win the hearts of the men of Israel?
10. What was the plan of his conspiracy against his father?
11. What great man helped Absalom? Why?
12. Why did David leave the city of Jerusalem?
13. Who were the Cherethites, Pelethites, and Gittites?
14. Name those who remained true to David.
15. Why did he send the priests and the ark back to the city?
16. Who was Hushai? For what purpose did he return to Jerusalem?

LXXXVI. THE DEATH OF ABSALOM

Study 2 Samuel 16; 17; 18; P. P., chap. 72, pars. 26-57.

1. Who was Ziba? What did he bring to David?
2. What did he tell David concerning Mephibosheth?
3. Who met David and cursed him?
4. Why would David not permit Shimei to be punished?
5. What is said of the counsel of Ahithophel?
6. What did he advise Absalom to do that night?
7. How did Hushai defeat the counsel of Ahithophel?

8. Relate the experiences of Jonathan and Ahimaaz in carrying the message to David.
 9. To what city did David escape?
 10. Who was the commander of Absalom's army?
 11. How was David's army supplied with food and other necessities?
 12. How many divisions were there in David's army?
 13. By whom was each division commanded?
 14. What instruction did David give to each of these leaders?
 15. Who was victorious in the battle? How did Absalom die? Where was he buried?
 16. Who carried the tidings to David?
 17. Who ran but had no message?
 18. How did David receive the news of Absalom's death?
 19. Upon what place Mahanaim.
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LXXXVII. DAVID RETURNS TO JERUSALEM

Study 2 Samuel 19; 20; 21; P. P., chap. 73, pars. 1, 2.

1. Why did Joab rebuke David?
2. Why did David not return to Jerusalem at once?
3. What tribe at length asked him to return?
4. What position did David promise Amasa?
5. How did Shimei make his peace with David?
6. Did Mephibosheth prove his loyalty to David?
7. How did David attempt to show his gratitude to Barzillai?
8. Why was there civil war again in Israel?
9. How did Joab kill Amasa?
10. In what city did Sheba take refuge?
11. Why was there a famine in the days of David? When did it cease?
12. What family of giants was finally destroyed?

13. Why did David's men say he should not go to battle any more?
14. Upon map 7 place Abel-beth-maachah.

LXXXVIII. DAVID NUMBERS ISRAEL

Study 2 Samuel 23; 24; 1 Chronicles 22; P. P., chap. 73, pars. 3-9.

PARALLEL READINGS: 1 Chronicles 21

1. How did David by inspiration speak of himself?
2. What sort of man should a king be?
3. Who were the chiefs of David's mighty men?
4. Why did David number Israel?
5. Why did Joab not finish the numbering? 1 Chron. 27: 23, 24.
6. Why were the people punished for this sin?
7. How was the plague turned aside?
8. What did David build on the threshing floor of Araunah?
9. Was this the first altar built there?
10. How did David know that his offering was accepted?
11. Where was the tabernacle at this time?
12. What preparation did David make for the temple?
13. What charge did he give Solomon?

The Last Words of David

David the son of Jesse saith,
 And the man who was raised on high saith,
 The anointed of the God of Jacob,
 And the sweet psalmist of Israel:
 The Spirit of Jehovah spake by me,
 And His word was upon my tongue.
 The God of Israel said,
 The Rock of Israel spake to me:
 One that ruleth over men righteously,
 That ruleth in the fear of God,

He shall be as the light of the morning, when the sun riseth,
 A morning without clouds,
 When the tender grass springeth out of the earth,
 Through clear shining after rain.
 Verily my house is not so with God;
 Yet He hath made with me an everlasting covenant,
 Ordered in all things, and sure:
 For it is all my salvation, and all my desire,
 Although He maketh it not to grow.
 But the ungodly shall be all of them as thorns to be thrust away,
 Because they cannot be taken with the hand;
 But the man that toucheth them
 Must be armed with iron and the staff of a spear:
 And they shall be utterly burned with fire in their place.

2 Samuel 23: 1-7, A. R. V.

LXXXIX. THE DEATH OF DAVID

Study 1 Kings 1; 2: 1-11; 1 Chronicles 28; 29; P. P.,
 chap. 73, pars. 10-26.

1. Who was Adonijah? What was his early training?
2. What two men who before had been most faithful to David joined Adonijah in conspiracy?
3. How was the rebellion defeated and crushed?
4. Where was Solomon made king? By whom?
5. How did Adonijah seek to save his life? What conditional promise did Solomon make to him?
6. Before David died, what great assembly did he call? For what purpose?
7. Of what cherished desire did he tell the people?
8. What did he exhort them to keep?
9. What charge did he give to Solomon?
10. What patterns, or directions, did he give to Solomon?

11. Enumerate the materials David had collected for the temple.
 12. What did he contribute from his own private fortune?
 13. How did the chief men of the nation respond when he asked them for contributions?
 14. Copy David's prayer. Memorize 1 Chron. 29: 14, 15.
 15. How long did David reign? How old was he when he died?
 16. What prophets gave him counsel from God during his lifetime?
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XC. THE WISDOM OF SOLOMON

Study 1 Kings 2: 12-46; 3; 4; "Story of Prophets and Kings," chap. 1.

PARALLEL READINGS: 2 Chronicles 1

1. Why were Adonijah, Joab, and Shimei put to death?
2. Who was Solomon's wife? Where did she live?
3. Where did Solomon go to worship the Lord?
4. For what did Solomon pray at Gibeon?
5. How was his prayer answered?
6. Give an example of Solomon's wisdom in judgment.
7. Write a list of Solomon's chief officers and their duties.
8. What was the condition of the people of Israel? 1 Kings 4: 20, 25. (Memorize.)
9. What daily provision was required by Solomon's household?
10. Compare the wisdom of Solomon with that of other wise men of his time.
11. Who came to hear the wisdom of Solomon?
12. How many proverbs did he speak?
13. How many songs did he write?
14. How many of Solomon's proverbs and songs are extant?
15. What is wisdom? Ps. 111: 10. What value did Solomon place upon it? Prov. 3: 13-18.

XCI. SOLOMON BUILDS THE TEMPLE

Study 1 Kings 5; 6; 7; S. P. K., chap. 2, pars. 1-6.

PARALLEL READINGS: 2 Chronicles 2; 3; 4

1. What word did Hiram king of Tyre send to Solomon?
2. What agreement did they make?
3. How large a levy of men did Solomon raise?
4. How many burden bearers worked in the mountains of Lebanon? How many hewers?
5. How many officers directed the work?
6. In what year after the exodus did Solomon begin to build the temple? Find the date. Give month and year.
7. What was the length of the temple? The breadth? The height? Compare with the tabernacle.
8. What was built around the temple?
9. What was peculiar about the manner in which the work was done on the temple?
10. What word from the Lord came to Solomon while he was building the temple?
11. Describe the cherubim made for the most holy place.
12. What were carved upon the walls and the doors?
13. What skillful workman came from Tyre to make the carvings?
14. What were the pillars called that Hiram made for the porch?
15. Describe the molten sea. What was its use?
16. How many lavers were made? Where were they placed?
17. How many golden candlesticks were made? How many tables?
2 Chron. 4: 8.
18. Where was the temple built? 2 Chron. 3: 1.
19. What other buildings did Solomon erect in Jerusalem? 1 Kings 7: 1-12.

XCII. THE DEDICATION OF THE TEMPLE

Study 1 Kings 8; 9; S. P. K., chap. 2, pars. 7-38.

PARALLEL READINGS: 2 Chronicles 5; 6; 7

1. Who came to Jerusalem to the dedication of the temple?
When?
2. Describe the manner in which the ark and the tabernacle were brought to the temple. 2 Chron. 5: 1-10.
3. What only did the ark contain?
4. What is said of the music on this occasion? 2 Chron. 5: 12, 13.
5. How did the Lord manifest His approval?
6. What history did Solomon recount while standing before the people?
7. Where did he offer the dedicatory prayer? In what position?
2 Chron. 6: 13.
8. Write ten chief thoughts expressed in this prayer.
9. To what time was the feast prolonged?
10. What gracious promise and solemn warning did the Lord give to Solomon? 2 Chron. 7: 12-22.
11. What did Solomon give to Hiram in exchange for cedar trees and gold?
12. What city did Pharaoh conquer and give to his daughter?
13. What cities did Solomon build?
14. Where did Solomon build a navy? Who were the sailors?
15. Locate Ezion-geber and Ophir. Upon map 7 place Gezer and Beth-horon.

XCIII. THE QUEEN OF SHEBA

Study 1 Kings 10; 11; S. P. K., chaps. 3; 4; 5.

PARALLEL READINGS: 2 Chronicles 8; 9

1. Why did the queen of Sheba visit Solomon?

2. What did Solomon show to her?
3. What was the effect of all she saw and heard, upon the queen?
4. What was her present to King Solomon?
5. What did Solomon make for the house of the forest of Lebanon? Describe his throne.
6. What was Solomon's yearly income?
7. What did the navy of Tarshish bring to him?
8. What caused Solomon's downfall? (Write answer in full.)
9. Because of Solomon's apostasy, what did the Lord say about his kingdom?
10. How many adversaries now rose against him? Name them.
11. Who was Jeroboam? What position did he hold in Solomon's government?
12. What strange thing did Ahijah do?
13. What did he prophesy concerning the future of the kingdom of Israel?
14. Why did Jeroboam go to Egypt?
15. When Solomon had forsaken the Lord, in what did he try to find satisfaction and pleasure? With what result? Eccl. 2: 1-12, 17, 18.
16. What did Solomon at last acknowledge? Eccl. 8: 11-13.
17. How did he try to atone for his evil influence and example? Eccl. 12: 9-12.
18. What did he give as the result of his life experience? Eccl. 11: 7-10; 12: 1, 2, 13, 14.

REVIEW QUESTIONS

1. Who was the second leader of Israel? What was the first great event in the experience of Israel after he became leader?
2. What heathen women became members of Israel and progenitors of Christ?
3. What memorial was set up for the instruction of children?

4. Name the tribes that received their inheritance on the east side of the Jordan River.
5. For whose sin was all Israel held responsible?
6. Where and when did the manna cease to fall?
7. Who was the Captain of the Lord's host? Where did He appear to Joshua?
8. What city was the "first fruits" of Canaan?
9. Why was Israel defeated at the first battle of Ai?
10. Upon what mountain were the curses read? The blessings?
11. How long after their entrance into Canaan did Israel serve the Lord?
12. What people became bond servants to Israel? Why?
13. How many great battles did Joshua fight in his conquest of Canaan?
14. Name the two greatest miracles in the history of Israel during the lifetime of Joshua.
15. Why were not all the Canaanites driven out of the land?
16. Give three examples illustrating principles in Prov. 15: 1.
17. How was the land of Canaan divided? Who divided the land?
18. What tribe received no inheritance of territory? Why was this?
19. How many cities were given to the Levites?
20. Name the cities of refuge. What did they symbolize?
21. Who received the city of Hebron for his inheritance? Why?
22. Who was the last man in Israel to receive an inheritance?
23. What does "Achor" mean? "Gilgal"? "Timnath-serah"? "Ichabod"? "Samuel"? "Nabal"?
24. What tribes were dissatisfied with the territory given to them?
25. How many years were occupied in the conquest of Canaan?
26. When did the sun and the moon stand still for a whole day?
27. Give a brief summary of the history of Israel during the days of the judges.

28. Name the nations that oppressed Israel in the days of judges.
29. Name the judges of Israel. Name an important event in the life of Gideon. Of Jephthah. Of Samson. Of Eli. Of Othniel.
30. In what battle was the honor of the victory given to a woman?
31. Who raised an army of thirty-two thousand?
32. Which of the judges was symbolized by a loaf of barley bread?
33. Who used an oxgoad as a weapon? The jawbone of an ass? Pitchers and trumpets?
34. What is the origin of the phrase, "from Dan to Beer-sheba"? Of "shibboleth"?
35. When did the children of Israel live in dens and caves of the mountains?
36. In what battle did the stars (angels) fight? Who is called "a mother in Israel"?
37. When was food that was offered to an angel, consumed by fire?
38. Who was the last judge of Israel? How long did he judge Israel?
39. What judge refused a crown? What serious mistake did he afterwards make?
40. Why did Gideon ask for a second test with the fleece of wool?
41. What good judge had very wicked sons?
42. Which of the judges were Nazarites for life? Which one broke his vow?
43. What priests caused the service of God to be abhorred?
44. Why did God permit the ark to be captured by the heathen?
45. To how many cities of the Philistines was the ark taken?
46. In what miraculous way was the ark returned to Israel?
47. What was the sin of the people of Beth-shemesh?
48. In whose home and in what town did the ark remain until it was brought to Jerusalem?

49. What was the sin of Uzzah?
50. Why had Michal no children?
51. Where was the ark kept in Jerusalem before the temple was built?
52. Name the places at which the tabernacle was pitched in Canaan.
53. Who died when he heard bad news from a battle field?
54. Who died when he learned that a man had intended to kill him?
55. Who was called of God but thought a man spoke to him?
56. Who established the schools of the prophets? Why?
57. What subjects were studied in the schools of the prophets?
58. What was Dagon? What is a seer?
59. Who took bribes while acting as judges?
60. What judge, who was also a prophet, turned Israel to God after twenty years' labor?
61. Whom did Israel reject when they asked for a king?
62. Who was anointed to be king, was converted, and prophesied all in the same day?
63. What king was taller than any other man in Israel?
64. Who is described as "ruddy, and withal of a beautiful countenance, and goodly to look to"?
65. Was the government of Israel still a theocracy after they had a king?
66. Of what tribe was the first king of Israel? The second?
67. What man's sons resembled the children of a king?
68. For what king did a prophet say he would never cease to pray?
69. Which judge accomplished more by his death than by his life?
70. What is the origin of the proverb, "Is Saul also among the prophets?"
71. Name the six nations that oppressed Israel in the days of the judges.

72. By what two great acts of disobedience did Saul violate the principles of the theocracy?
73. By what act did Saul grieve away the Spirit of God forever?
74. Why were the Amalekites destroyed?
75. For what purpose was David first summoned to the court of Saul?
76. What was David's birthplace? His early occupation?
77. What giant challenged the entire army of Israel? How was he killed?
78. What two men made a covenant of everlasting friendship?
79. How did Michal save David's life? How did Jonathan?
80. Who killed the priests of Nob? Why? Who only of all the priests escaped?
81. What classes of men joined David in the wilderness? How large a band did he have?
82. Who were David's "mighty men"?
83. In whose care did David place his parents while he was a fugitive?
84. What city, though delivered from the Philistines by David, would not protect him?
85. How many times did David spare the life of Saul? Where?
86. Under what circumstances did David and Jonathan meet for the last time?
87. How was David saved from capture and death in the wilderness of Maon?
88. To whom was David thankful for having persuaded him to abstain from murder?
89. What king of the Philistines was a friend to David?
90. Whose death was deeply lamented by all Israel? Why?
91. Why did David not fight in the battle of Mount Gilboa?
92. Name the chief places in which David found refuge in his fugitive life.
93. Where and under what circumstances was Psalm 3 written?

Psalm 18? Psalm 34? Psalm 51? Psalm 59? Psalm 120?
Psalm 121?

94. Name a judge and a king that committed suicide.
95. Who buried the bodies of Saul and his sons?
96. How long did David reign? What was his first capital? His second?
97. Who was obliged to attend the funeral of the man he had murdered?
98. Who were the original inhabitants of Jerusalem? Who captured the city? How was he rewarded?
99. Who were the sons of Zeruiah? How were they related to David?
100. How did David fulfill the covenant made with Jonathan?
101. Why was David not permitted to build the temple?
102. What materials did David collect for the temple?
103. Describe the boundaries of Israel in the days of David and Solomon.
104. Name the three great sins of David's life.
105. How was the sentence fulfilled which David himself pronounced, "He shall restore . . . fourfold"?
106. How did David fail in his duty as father and king after he sinned?
107. For what purpose did Joab employ a woman of Tekoah?
108. How did Absalom gain the favor of Israel?
109. To what city did David go when he fled from Absalom?
110. Name the men who were loyal to David when Absalom rebelled.
111. Where had Absalom planned to be buried? Where and how was he buried?
112. Why did David mourn so deeply for Absalom?
113. Who invited David to return to Jerusalem after Absalom was killed?
114. Who was David's successor? Under what circumstances was he crowned?

115. Who was the "sweet psalmist of Israel"? "The light of Israel"?
116. Who prayed for wisdom? How was his prayer answered?
117. What is wisdom? How is it obtained?
118. Who came a great distance to test the wisdom of Solomon? What was the result?
119. Why was the temple built on Mount Moriah?
120. Who was Solomon's wife? Where did she live?
121. Name the buildings erected by Solomon.
122. How did he obtain materials for the temple?
123. Who gave Solomon directions, or plans, for the temple?
124. What was the only article of furniture in the temple, that had been in the tabernacle?
125. How many tables, candlesticks, and lavers were made for the temple?
126. Describe the molten sea. What was its use?
127. In what year was the building of the temple begun? Give proof for the date.
128. Name the first three kings of Israel. Give the dates of the reign of each.
129. What is the longest prayer in the Bible?
130. How long did Solomon serve the Lord?
131. What was the cause of his fall? Did he repent?
132. Name the books of the Bible written by Solomon. Which one was written after he repented?
133. Who said, and when?—"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."
134. "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you."
135. "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan."
136. "As captain of the host of the Lord am I now come."

137. "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned."
138. "My brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God."
139. "Give me a blessing; for thou hast given me a south land; give me also springs of water."
140. "How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?"
141. "Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you."
142. "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."
143. "I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."
144. "I have a secret errand unto thee, O king."
145. "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go."
146. "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."
147. "What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?"
148. "Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?"
149. "Why askest thou thus after my name, seeing it is secret?"
150. "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?"
151. "The Lord recompense thy work, and a full reward be given

thee of the Lord God of Israel, under whose wings thou art come to trust."

152. "The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem."
153. "Them that honor Me I will honor, and they that despise Me shall be lightly esteemed."
154. "They have not rejected thee, but they have rejected Me, that I should not reign over them."
155. "On whom is all the desire of Israel? Is it not on thee, and on all thy father's house?"
156. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."
157. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."
158. "Truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death."
159. "The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee."
160. "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil."
161. "A man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall He sling out, as out of the middle of a sling."
162. "Let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."
163. "I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly."

164. "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?"
165. "I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle."
166. "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."
167. "Blessed be ye of the Lord, that ye have showed this kindness unto your lord, even unto Saul, and have buried him."
168. "Died Abner as a fool dieth?
Thy hands were not bound,
Nor thy feet put into fetters:
As a man falleth before wicked men,
So fellest thou."
169. "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."
170. "Thou shalt feed My people Israel, and thou shalt be a captain over Israel."
171. "And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself."
172. "He shall build an house for My name, and I will stablish the throne of his kingdom forever."
173. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him."

174. "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"
175. "Is the young man Absalom safe?"
176. "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!"
177. "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let Thine hand, I pray Thee, be against me, and against my father's house."
178. "I go the way of all the earth: be thou strong therefore, and show thyself a man."
179. "I am but a little child: I know not how to go out or come in. . . . Give therefore Thy servant an understanding heart to judge Thy people."
180. "Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?"
181. "Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."
182. "I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes."
183. "If thou wilt hearken unto all that I command thee, and wilt walk in My ways, and do that is right in My sight, to keep My statutes and My commandments, as David My servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."

TABLE OF THE DIVIDED MONARCHY

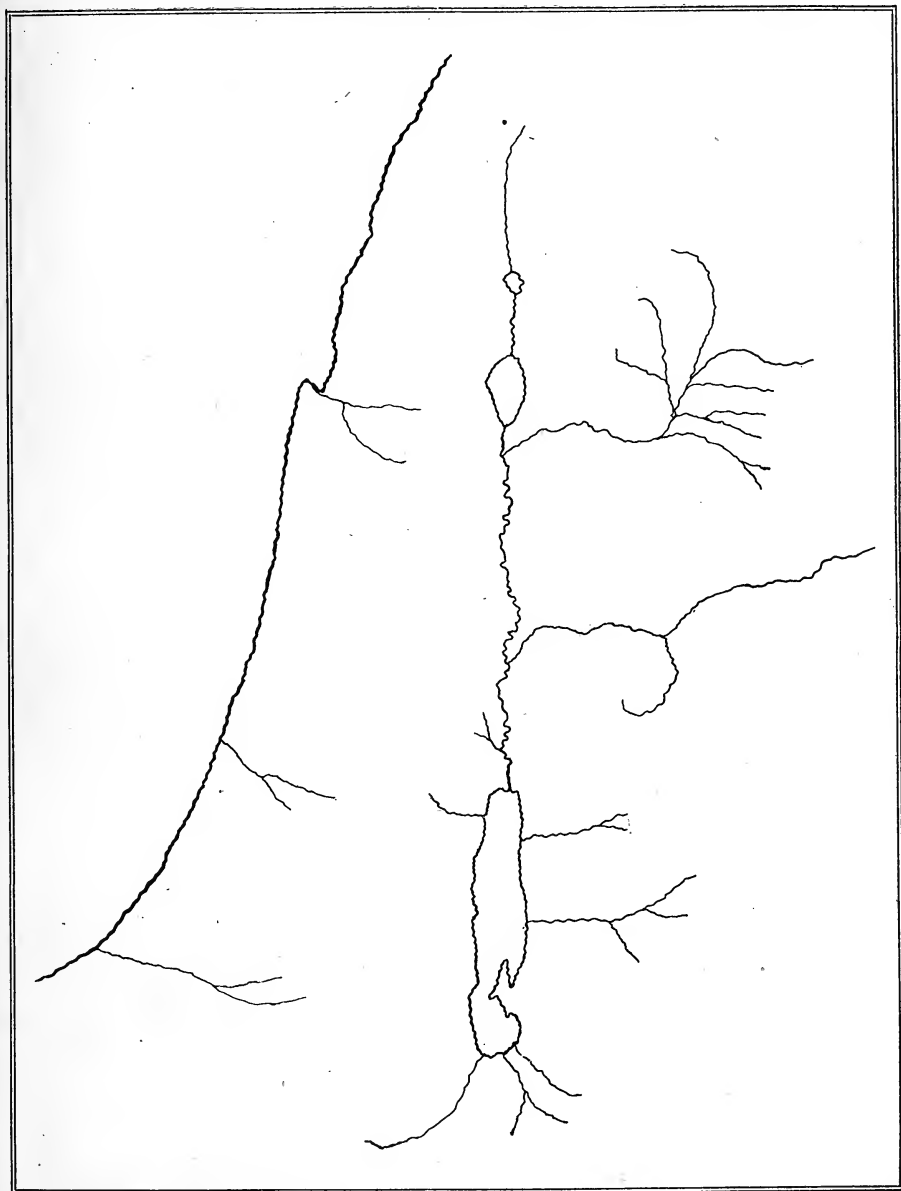
B.C.	JUDAH	Yrs.	PROPHETS	ISRAEL	Yrs.	PROPHETS	Rulers of Other Nations
976	Rehoboam...	17	Jeroboam I.	22	Ahijah.....	Shishak, Egypt
959	Abijah.....	3
956	Asa.....	41	Benhadad I, Syria
955	Hanani.....	Nadab.....	2	“
953	Baasha.....	24	“
931	Elah.....	2	“
930	Zimri.....	7d	“
930	Omri.....	12	“
917	Jehu.....	Ahab.....	22	Elijah.....	“
915	Jehoshaphat	25	“ Micaiah
898	Ahaziah.....	2	“
897	Jehoram.....	12	Elisha.....	Benhadad II, Syria
889	Jehoram.....	8	“	Hazael, Syria
885	Ahaziah.....	1	“	“
883	Athaliah.....	6	Jehu.....	28	“	“
877	Joash.....	40	“	“
855	Jehoahaz.....	17	“	“
838	Amaziah.....	29	Jehoash.....	16	“	Benhadad III, Syria
823	Joel.....	Jeroboam II	41	Jonah, Hosea
808	Uzziah.....	52	Isaiah.....	Amos “
771	“	Zachariah.....	1½	“
770	“	Shallum.....	1m	“
770	“	Menahem.....	10	“	Pul, Assyria.....
761	“	Pekahiah.....	2	“	“ Rezin, Syria
759	“	Pekah.....	20	“	Tiglath-pileser,
756	Jotham.....	16	“ Micah.....	“	Assyria.
742	Ahaz.....	16	“ “	“
730	“ “	Hoshea.....	9	“	Shalmaneser IV, As-
726	Hezekiah.....	29	“ “	“	syria. So, Egypt.
721	“ Nahum.....	Captivity.....	“	Sennacherib,
697	Manasseh.....	55 “	“	Assyria.
642	Amon.....	2
640	Josiah.....	31	Zeph. Hab. Jer.
609	Jehoahaz.....	1¼	“ “	Pharaoh-necho,
609	Jehoiakim.....	11	“ “	Egypt.
606	Captivity.....	70	Ezekiel “	Nebuchadnezzar,
599	Jehoiachin.....	1¼	“ “	“ Babylon
599	Zedekiah.....	11	“ “
588	Com. Capt.....	Daniel, Obadiah
536	Jews Return	“	Cyrus, Persia
...	under Zerub-	Haggai, Zecha-	Darius, Persia
...	babel.....	riah, Malachi	Artaxerxes, Persia.

XCIV. THE KINGDOM DIVIDED

Study 1 Kings 12; 13; S. P. K., chaps. 6; 7.

PARALLEL READINGS: 2 Chronicles 10; 11

1. To what city did Rehoboam go to be crowned king?
2. What petition did all the people make to Rehoboam?
3. What did the old men advise? The young men? Whose counsel did he follow?
4. What was the purpose of God in permitting the division of Israel?
5. Who led the revolt against Rehoboam?
6. How many tribes remained loyal to Rehoboam?
7. What message did Shemaiah the prophet deliver to Rehoboam?
8. How did Jeroboam attempt to prevent his subjects' going to Jerusalem to worship?
9. What city did Jeroboam make his capital?
10. Who were made priests by Jeroboam?
11. Why did the priests, the Levites, and the most godly people leave Jeroboam and go to Jerusalem? 2 Chron. 11:13-17.
12. Where did Jeroboam officiate as priest?
13. Who appeared and reproved Jeroboam?
14. What prophecy did the prophet utter against the altar at Bethel?
15. By whom was the prophet from Judah deceived?
16. How was the prophet killed? Where was he buried?
17. Where did the old prophet of Bethel ask his sons to bury him?
18. Upon a new copy of map 4 represent the kingdoms of Judah and Israel.
19. Upon this map place Jerusalem, Shechem, Bethel, and Dan.



No. 4 — PALESTINE

XCV. ABIJAH AND ASA (Judah)

Study 1 Kings 14; 15: 1-24; S. P. K., chap. 8, pars. 1-16.

PARALLEL READINGS: 2 Chronicles 12; 13; 14; 15; 16

1. Why did the Lord permit Jeroboam's son to die?
2. What did Ahijah prophesy concerning the kingdom of Israel?
3. When did Rehoboam king of Judah forsake the Lord? 2 Chron. 12: 1.
4. What foreign king was permitted to invade Judah? 2 Chron. 12: 2.
5. What message did Shemaiah give to Rehoboam and the princes of Judah? How was it received? 2 Chron. 12: 5-8.
6. What did Shishak take away from Jerusalem? Why was he not permitted to destroy Judah? 2 Chron. 12: 12.
7. With what did Rehoboam replace the shields of gold?
8. Who was the second king of Judah? What was his character?
9. Describe the great battle fought between Abijah and Jeroboam? 2 Chronicles 13.
10. What towns did Abijah take from Jeroboam?
11. How did Asa prevail against Zerah the Ethiopian? 2 Chronicles 14.
12. How complete was the reformation effected by Asa? 2 Chronicles 15.
13. With whom did he war during his entire reign?
14. With what did he hire Benhadad king of Syria to break his league with Baasha?
15. Who reproved him for this? 2 Chron. 16: 7-10.
16. How long did Asa reign? How and where was he buried? 2 Chron. 16: 11-14.

XCVI. NADAB, BAASHA, ELAH, ZIMRI, OMRI (Israel)

Study 1 Kings 15: 25-34; 16: 1-28.

1. Who was the second king of Israel? What was his character?
How did he die?
2. Who was Baasha? How long did he reign? What was his capital?
3. What message of reproof did Jehu the prophet give Baasha?
4. Why is he called the "fort-building" king? 1 Kings 15: 17.
5. Whose son was Elah? How did he die?
6. How long was there civil war in Israel?
7. What new capital did Omri establish?
8. How is Omri distinguished from all the kings of Israel before him?
9. Whose example did Omri follow? How long did he reign?
10. Place upon map 4 (kingdoms of Judah and Israel) Ramah, Tirzah, and Samaria.

XCVII. AHAB AND ELIJAH (Israel)

Study 1 Kings 16: 29-34; 17; S. P. K., chap. 8, pars. 17-23;
chaps. 9; 10, pars. 1-24.

1. In what way was Ahab worse than Jeroboam?
2. Where did he build a temple to Baal?
3. Who rebuilt Jericho? What prophecy was fulfilled? Joshua 6: 26.
4. Who was Elijah? What did he prophesy? To whom? Where?
5. By what brook did Elijah hide? How did God provide for him?
6. Where was his second place of refuge?
7. Why was he sent to a heathen country for safety? Luke 4: 24-26.
8. Whom did Elijah meet at the gate of the city?

9. What did she unselfishly prepare for Elijah?
10. What miracle was wrought for the support of the widow's family and Elijah?
11. How was the widow's kindness to Elijah rewarded?
12. Upon map 4 place Gilead, Brook Cherith, Jericho, and Zarephath.

XCVIII. THE GREAT TEST (Israel)

Study 1 Kings 18; 19; S. P. K., chap. 10, pars. 25-42;
chaps. 11; 12; 13, pars. 1-19.

1. After how many years did Elijah return to Samaria?
2. Who was Obadiah? Why did he fear to announce Elijah's arrival?
3. Where and how did Ahab and Elijah meet?
4. At what place did Elijah command that all Israel should meet?
5. What test did Elijah propose?
6. What was the purpose of the test?
7. Was it a fair and conclusive test?
8. Why were the false prophets slain?
9. How many times did Elijah pray for rain?
10. Who guided Ahab to Jezreel?
11. Why did Elijah flee? To what city did he come?
12. Where did he go by himself? Why did he wish to die?
13. How did the Lord show His loving care for Elijah?
14. Relate Elijah's experience at Mount Horeb.
15. Was he the only one in Israel who was loyal to God?
16. Had the Lord been working mightily in Israel?
17. What three men was Elijah to anoint?
18. Who was Elijah's successor? How was he called to the prophetic office?
19. Upon map 4 place Mount Carmel, Jezreel, Beer-sheba, and Abel-meholah.

XCIX. AHAB AND JEZEBEL (Israel)

Study 1 Kings 20; 21; S. P. K., chaps. 14; 16, pars. 1-14.

1. What did Benhadad king of Syria demand of Ahab?
2. What answer did Ahab return?
3. What further threat did Benhadad make?
4. What encouragement did a prophet give to Ahab?
5. What was the result of the battle?
6. When did the Syrian army return?
7. What was the result of the second campaign?
8. What covenant did Ahab make with Benhadad?
9. By what parable did the prophet show Ahab the result of this covenant?
10. Whose possessions did Ahab covet?
11. How did Jezebel obtain the vineyard for Ahab?
12. What prophecy did Elijah pronounce upon Ahab and Jezebel?
13. Why was not the sentence executed in the days of Ahab?

C. JEHOSEPHAT (Judah)

Study 2 Chronicles 17; 18; 19; 20; S. P. K., chap. 15.

PARALLEL READINGS: 1 Kings 22

1. In whose ways did Jehoshaphat walk?
2. How did he strengthen the defenses of Judah?
3. Who were appointed to teach the Bible in Judah?
4. What peoples paid tribute to Jehoshaphat?
5. How large was his army? With whom did he make an alliance?
6. What did Ahab's prophets all prophesy?
7. What was the prophecy of Micaiah? How was it fulfilled?
8. For what did Jehu the prophet reprove Jehoshaphat?
9. What effort did Jehoshaphat make to reform the people?

10. How did he admonish the judges whom he appointed?
11. What did he say to the priests, the Levites, and the fathers of Israel?
12. When Moab and Ammon came against him, how did he show his faith in God?
13. How did Jehoshaphat express his faith? 2 Chronicles 20:20. (Memorize.)
14. Who marched in the forefront of the army? What was the result?
15. Why was Jehoshaphat's fleet of ships destroyed?
16. Upon map 4 place Ramoth-gilead and Engedi.

CI. ELIJAH AND ELISHA (Israel)

Study 2 Kings 1; 2; 3; S. P. K., chap. 16, pars. 15-28; chap. 17, pars. 20-32; chap. 18.

1. What was the character of Ahaziah king of Israel?
2. What accident befell Ahaziah?
3. Why did he send messengers to the god of Ekron?
4. Who met these messengers? What was the result?
5. What did Elijah tell Ahaziah?
6. What relation were Ahaziah and his successor Jehoram?
7. Relate the story of Elijah's last visit to the schools of the prophets.
8. What was the earnest desire of Elisha's heart?
9. What river did Elijah and Elisha cross? How?
10. Describe the translation of Elijah.
11. What did Elisha exclaim? How was it shown that the spirit of Elijah rested on Elisha?
12. How were the sons of the prophets convinced that Elijah had been taken to heaven?
13. What miracle did Elisha perform at Jericho? At Bethel?

14. In what way was Jehoram different from his father Ahab and his mother Jezebel?
 15. Whose example did he follow?
 16. How much tribute did Mesha king of Moab pay to Israel?
 17. When the king of Moab rebelled, what three kings went against him?
 18. What miracle did Elisha perform? What was the result of the battle?
 19. Upon map 4 place Gilgal, Jericho, Bethel, Moab, and Edom.
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CII. ELISHA, THE MIRACLE-WORKING PROPHET (Israel)

Study 2 Kings 4; 5; S. P. K., chaps. 19; 20.

1. How was a widow provided with money to pay her debt?
2. What does the oil represent?
3. What respect and kindness did a woman of Shunem show to Elisha?
4. How was she rewarded for her kindness?
5. How did her child die? Where was Elisha at this time?
6. How was the Shunammite's son restored to life?
7. What miracle did Elisha perform at Gilgal?
8. Relate Elisha's miracle of the loaves.
9. Who was Naaman? How did he learn of the prophet Elisha?
10. How did the king of Israel misjudge the motives of the king of Syria?
11. What did Elisha direct Naaman to do?
12. Why did Naaman protest? How was he led to yield?
13. Why did Elisha take no reward?
14. How did Gehazi obtain the reward? What was the result?
15. Upon map 4 place Shunem.

CIII. ELISHA AND SYRIA (Israel)

Study 2 Kings 6; 7; 8; S. P. K., chap. 21, pars. 1-21;
chap. 16, pars. 29-33.

1. What did the sons of the prophets do when they needed more room?
2. How did Elisha help them to recover a lost ax?
3. What nation warred against Israel?
4. How was Elisha delivered from the Syrians?
5. What principle did Elisha follow in the treatment of his enemies? Rom. 12:19-21. (Memorize.)
6. Who besieged Samaria? How great was the famine in the city?
7. Why did King Jehoram intend to kill Elisha?
8. What prediction did Elisha make concerning the price of food in Samaria?
9. Who did not believe this prophecy?
10. What did four lepers who went to the camp discover?
11. How were Elisha's prophecies fulfilled?
12. Why did Elisha tell the Shunammite woman to leave the land of Israel?
13. How did she regain possession of her home?
14. To what city in Syria did Elisha go?
15. Why did Elisha weep when he saw Hazael?
16. How did Benhadad king of Syria die?
17. What was the character of Jehoram king of Judah? 2 Chron. 21:1-11.
18. What testimony did Elijah the prophet send to Jehoram?
19. What nations took spoil from Judah? How did Jehoram die? 2 Chron. 21:12-20.

CIV. JEHU (Israel)

Study 2 Kings 9; 10; S. P. K., chap. 16, pars. 34-38.

PARALLEL READINGS: 2 Chronicles 22

1. How long did Ahaziah king of Judah reign? What was his character?
 2. With whom did he go to battle against Syria? 2 Chron. 22: 5.
 3. Why did Ahaziah of Judah go to visit Jehoram of Israel? 2 Chron. 22: 6.
 4. On what mission did Elisha send one of the sons of the prophets?
 5. Who met Jehu as he approached Jezreel?
 6. How and where was Jehoram killed? Ahaziah?
 7. What taunting speech did Jezebel make?
 8. What prophecy was fulfilled in the death of Jezebel?
 9. Why was it necessary that the house of Ahab should be destroyed?
 10. How did Jehu destroy all the worshipers of Baal? Was Jehu a servant of the Lord?
 11. Whose example did Jehu follow?
 12. What nation oppressed Israel?
 13. Which of the tribes especially suffered in this oppression?
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CV. ATHALIAH AND JOASH (Judah)

Study 2 Kings 11; 12.

PARALLEL READINGS: 2 Chronicles 23; 24

1. Whom did Athaliah destroy? Why?
2. Of Ahaziah's children, who alone was saved? How? By whom?
3. Where was Joash hidden for six years?
4. Describe the coronation of Joash.
5. Where and by whom was Athaliah slain?

6. Between whom did Jehoiada make a covenant?
7. Who destroyed the temple of Baal and the priest Mattan?
8. How long did Joash serve the Lord?
9. How was money obtained with which to repair the temple?
10. What is recorded concerning the faithfulness of the workmen?
11. What city in Philistia was captured by Hazael?
12. Why did Joash give Hazael the treasures of the temple?
13. How old was Jehoiada when he died? Why was he buried among the kings? 2 Chron. 24: 15, 16.
14. Who led Joash into idolatry? 2 Chron. 24: 17, 18.
15. Why did Joash kill Zechariah? 2 Chron. 24: 19-22; Matt. 23: 35.
16. Why did the Lord permit the Syrians to conquer Israel? 2 Chron. 24: 23, 24.
17. How did Joash die? Why was he not buried in the sepulchers of the kings?

**CVI. JEHOAHAZ, JEHOASH, JEROBOAM II (Israel);
AMAZIAH (Judah)**

Study 2 Kings 13; 14; S. P. K., chap. 21, pars. 22-28.

PARALLEL READINGS: 2 Chronicles 25

1. What was the character of Jehoahaz king of Israel?
2. Who oppressed Israel during his reign?
3. Why did the Lord give Israel a deliverer?
4. Who was the successor of Jehoahaz?
5. Why did Jehoash visit Elisha?
6. By what acted parable did Elisha prophesy the defeat of Syria?
7. What miracle occurred at the grave of Elisha?
8. What cities did Jehoash recapture from Benhadad III, son of Hazael?

9. What was the character of Amaziah king of Judah in his early reign?
10. How large an army had he? How many men did he hire from Israel? 2 Chron. 25: 5, 6.
11. Why did the prophet forbid him to keep the soldiers of Israel? 2 Chron. 25: 7-9.
12. How did the soldiers that Amaziah sent home wreak their vengeance on the cities of Judah? 2 Chron. 25: 10, 13.
13. Why did Amaziah worship the gods of Edom? 2 Chron. 25: 14-16.
14. What challenge did Amaziah send to Jehoash king of Israel?
15. By what parable did Jehoash answer Amaziah?
16. Who was victorious in the battle? What did Jehoash take from Jerusalem?
17. Where was Amaziah slain? Where was he buried?
18. What territory did Jeroboam II reconquer and add to Israel?
19. What prophet prophesied in the days of Jeroboam II?

Notes

1. The variant spellings of the name Joash are somewhat confusing, and the fact that there was a king of Judah by the same name adds to the difficulty. If the king of Judah is always called Joash, and the king of Israel Jehoash, there will be less misunderstanding. To this end, it will be found helpful to place these spellings in the margin wherever they occur in the text. In the margin of the following texts, print "Joash": 2 Kings 12: 1, 2, 4, 6, 18. In the following texts, print "Jehoash" in the margin: 2 Kings 13: 9, 12, 13, 14, 25; 14: 1.

2. In the margin of 2 Kings 14: 21; 15: 1, 8, 17, print "Uzziah" for "Azariah," as Uzziah is the name by which this king is called in Chronicles and the prophets.

3. It is better to speak of the Jeroboam of this lesson as Jeroboam II, to distinguish him from the first Jeroboam, the son of Nebat.

4, "The favor of the Lord to Jeroboam II was but a part of the grand effort that He was at this time making to save Israel from total destruction. The prophets Jonah, Hosea, and Amos all prophesied in the reign of Jeroboam II. It was the crisis of Israel's existence. By these prophets the Lord set before them a view of the real condition of things in the kingdom, and pleaded earnestly with Israel to return to Him, telling them that the only possible alternative from this, was irretrievable ruin.

"By Amos He pleaded: 'Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed?' 'Publish ye in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. Therefore thus saith the Lord God: An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. Thus saith the Lord: As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a couch, and on the silken cushions of a bed.' 'Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is His thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts, is His name.'

"'For thus saith the Lord unto the house of Israel, Seek ye Me, and ye shall live: but seek not Bethel, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity,

and Bethel shall come to naught. Seek the Lord and ye shall live; lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel. Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is His name.'

" 'They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time; for it is an evil time. Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.' 'Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.'

" 'Woe to them that are at ease in Zion, and trust in the mountain of Samaria. . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first

that go captive, and the banquet of them that stretched themselves shall be removed.'

"Thus He showed me: and, behold, the Lord stood upon a wall made by a plumb line, with a plumb line in His hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb line. Then said the Lord, Behold, I will set a plumb line in the midst of My people Israel: I will not again pass by them any more: and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.'

"The words of the prophet were resented by the priest. 'Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.'

"As they would not suffer a prophet of Israel to prophesy there, the Lord raised up prophets in Judah, and by them sent His word to Israel. Hosea was the first of these. By him the Lord exposed the sins of Israel; declared the sure result of continuing in that way; and pleaded piteously with them to turn to the Lord, and be saved from all evil.

"By Hosea the Lord cried: 'Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.' 'They set their heart on their iniquity.' 'For Israel hath behaved himself stubbornly, like a stubborn heifer.' 'Ephraim is joined to idols: let him alone. Their drink is sour:

they have committed whoredom continually: her rulers with shame do love, Give ye. The wind hath bound her up in her wings,' ready to carry away and scatter. 'When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before My face. They make the king glad with their wickedness, and the princes with their lies.'

"After the death of Jeroboam II there was an interregnum, or anarchy, for about twelve years. In the distressful times that had preceded the reign of Jeroboam II, they had called upon both Egypt and Assyria to save them from the terrible invasions of Hazeel. 'When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb: yet could he not heal you, nor cure you of your wound.' And now in the time of anarchy, they call to both Egypt and Assyria. 'Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria. When they shall go, I will spread My net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard. Woe unto them! for they have fled from Me: destruction unto them! because they have transgressed against Me: though I have redeemed them, yet they have spoken lies against Me. And they have not cried unto Me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against Me.' 'They return, but not to the Most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.'"— *E. B., pages 232-236.*

CVII. JONAH

Study Jonah 1; 2; 3; 4; S. P. K., chap. 22.

1. What message did the Lord give Jonah for the city of Nineveh?
 2. To what place did Jonah attempt to flee?
 3. Why did he ask to be thrown into the sea?
 4. How long was Jonah in the fish's belly?
 5. Give the chief thoughts in Jonah's prayer.
 6. What message did Jonah preach in the streets of Nineveh?
 7. In what way did the king and people of Nineveh manifest their repentance?
 8. Why was Jonah displeased? What did Jonah pray? Why did he wish to die?
 9. What is the meaning of the acted parable of the gourd?
 10. How did the Lord reason with Jonah?
 11. Of what is Jonah's experience a sign, or symbol? Matt. 12: 40, 41.
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CVIII. UZZIAH AND JOTHAM (Judah); ZACHARIAH, SHALLUM, MENAHEM, PEKAHIAH, PEKAH (Israel)

Study 2 Chronicles 26; 27; 2 Kings 15; S. P. K., chap. 23,
pars. 1-29; chaps. 25; 26.

1. How old was Uzziah when he became king? How long did he reign?
2. What conquests did he make in Philistia?
3. What other nations did he conquer?
4. What defenses did he build for his country?
5. What occupation did he especially like?
6. How large was his army? With what weapons was it provided?

7. What was the effect of prosperity upon Uzziah? What act of sacrilege did he commit?
8. Who reproved Uzziah? How was he punished?
9. What great convulsion of nature occurred? Zech. 14:5; Amos 1:1.
10. Who began to prophesy in the reign of Uzziah? Isa. 1:1; Amos 1:1; Hosea 1:1.
11. What was the character of Uzziah's son Jotham?
12. What was the result of his faithful service to the Lord?
13. How did Shallum become king of Israel?
14. How long did Shallum reign? By whom was he killed?
15. What king of Israel first paid tribute to Assyria?
16. How long did Pekahiah reign?
17. How did Pekah become king?
18. By whom were the two and a half tribes carried to Assyria? When? 1 Chron. 5:26.

Notes

1. "A great earthquake shook the ground, and a rent was made in the temple, and the bright rays of the sun shone through it and fell upon the king's face, insomuch that the leprosy seized upon him immediately. And before the city, at a place called Eroge, half the mountain broke off from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain, till the roads as well as the king's gardens were spoiled by the obstruction."—*Josephus*.

2. "Pul, the king of Assyria, invaded the land of Israel with such power that in order to retain the kingdom, Menahem was compelled to buy him off with one thousand talents of silver; and he obtained the money by levying a tribute of fifty shekels of silver upon each man 'of all the mighty men of wealth.' The king of Assyria returned to his own land, and Menahem reigned ten years, and died.

"Of this time Hosea wrote: 'They have sown the wind, and

they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. Israel is swallowed up: now shall they be among the gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes. Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of My law, but they were counted as a strange thing.' 'They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.'"—*E. B., pp. 236, 237.*

3. "Pekah was the son of a certain Remaliah. He was a prominent officer of Pekahiah's army, who murdered Pekahiah, and seized the kingdom, 759. 'And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. In the days of Pekah king of Israel came Tiglath-Pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.'

"In this the Lord was sending a warning to the whole nation, of what would certainly come to all unless they would listen to the call of the Lord and forsake their evil ways. This, too, was but a light affliction, compared to that which was surely coming. For 'in the first time He made light of the land of Zebulun and the land of Naphtali, and at the last He will deal hard with the way by the sea, on the other side of the Jordan, up to the Galilee of the nations.' Isa. 9: 1, Jews' translation.

"By Micah also now there comes the word of the Lord to Israel, saying: 'Who caused the transgression of Jacob? Is it not Samaria? . . . Therefore will I change Samaria into stone heaps on the field, into vineyard plantations: and I will hurl down into the valley her stones, and her foundations will I lay open. And all

her graven images shall be beaten to pieces; and all her wages of sin shall be burnt with the fire; and all her idols will I make desolate. . . . For this will I lament and wail; I will go confused and naked; I will make a lament like the crocodiles, and mourning like the ostriches. For her wounds are incurable; for the evil is come even unto Judah; the enemy hath reached as far as the gate of my people, even up to Jerusalem.' Micah 1: 5-9, Jews' translation.

"Rezin was king of Syria, and with him Pekah formed an alliance against the kingdom of Judah to take it for themselves. They made two expeditions into Judah. They even besieged Jerusalem, but could not take it. At that time Isaiah the prophet declared in writing, with 'faithful witnesses,' that before a child which was then newborn should have 'knowledge to cry, My father, and, My mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. . . . Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks.' 'The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars. Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; the Syrians before, and the Philistines behind; and they shall devour Israel with open mouth.'" Isa. 8: 4-7; 9: 8-12.—*E. B., pp. 237-239.*

CIX. AHAZ (Judah)

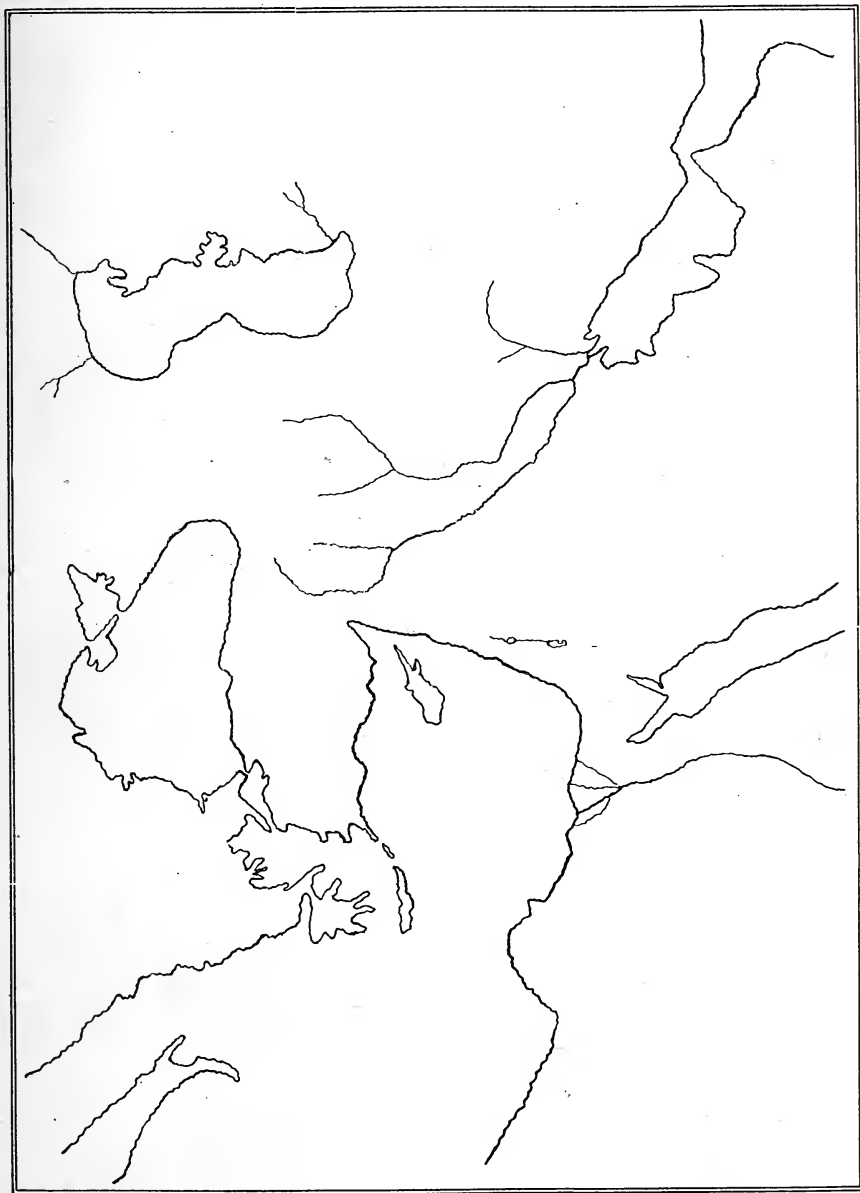
Study 2 Chronicles 28; 2 Kings 16; S. P. K., chap. 27.

1. Whose example did Ahaz follow?
2. Write a list of the wicked things he did.
3. What two kings were permitted to come against him?
4. How many people of Judah were taken captive by Israel?
How many were slain?
5. How did the prophet Oded reprove Israel?
6. Who insisted the captives should not be brought into Samaria?
7. Who took the captives back to Judah? How?
8. Why did Ahaz seek the help of Assyria?
9. What plan did Rezin king of Syria and Pekah king of Israel have for destroying the kingdom of Judah? Isa. 7: 1-9.
10. What did Ahaz give to Tiglath-pileser king of Assyria to secure his help?
11. What only did Tiglath-pileser do? 2 Kings 16: 9.
12. Where did Ahaz go to meet Tiglath-pileser?
13. Where did Ahaz get a pattern for a new altar? What was done with the brazen altar of the temple?
14. What other changes in the temple and furniture did he make?
15. Why did Ahaz worship the gods of Syria? What was the ruin of Ahaz and of all Israel?
16. When he had discontinued the temple service, where did the people worship?
17. Where was Ahaz buried?
18. Upon a new copy of map 3 place Damascus and Assyria.

CX. ISRAEL MADE CAPTIVE BY ASSYRIA (721 B. C.)

Study 2 Kings 17; S. P. K., chap. 23, pars. 29-36.

1. How long did Hoshea the last king of Israel reign?
2. How did he differ in character from other kings of Israel?



No. 3 — BIBLE LANDS

3. What was the spiritual condition of Israel at this time?
Hosea 4.
4. How was the fate of Israel foretold? Hosea 8; 13: 16.
5. How did the Lord express His love for Israel? Hosea 11;
13: 9-12.
6. What last effort did the Lord through Hezekiah make to save
Israel? Was it successful? 2 Chron. 30: 1-11.
7. Why did Shalmaneser king of Assyria put Hoshea in prison?
8. How long did Shalmaneser besiege Samaria?
9. Write a list of the reasons the Lord gives for permitting Israel
to go into captivity.
10. To what places were the people of Israel carried captive?
11. From what places were other peoples brought and placed in
the cities of Israel?
12. Why did these foreign peoples ask for a priest from among the
captive Israelites? Did they serve the Lord?
13. Upon map 3 place Halah, Habor, Media, Cuthah, Ava, Hamath,
and Sepharvaim.

Note

"The statements in the Biblical records (2 Kings 18: 9-11) seem to say that the king of Assyria, who laid siege to Samaria, also captured it. But this credit is claimed by Sargon II, the successor of Shalmaneser IV, in December, 722 B. C. The change in the occupants of the Ninevite throne, apparently, brought about slight disturbances in the empire. The armies of occupation and siege remained faithful at their posts, and the stability of the government was not endangered. Sargon's records are very full, and specify among the events of the first year of his reign this one (Winckl. Pl. 1, 10ff.): 'The city of Samaria I besieged, I captured; 27,290 of its inhabitants I carried away captive; fifty chariots therein I took for myself, but the remainder (of the people) I allowed to retain their possessions. I appointed my governor over them, and the tribute of the preceding king I imposed upon

them.'"—Price's *"The Monuments and the Old Testament,"* pp. 173, 174.

REVIEW QUESTIONS

(On the history of the kingdom of Israel)

1. Why was Israel divided into two kingdoms?
2. Name the tribes that composed the kingdom of Israel.
3. What was the first capital of the kingdom of Israel?
4. What system of worship did Jeroboam institute? Why?
5. Quote texts that express the influences of Jeroboam over succeeding kings.
6. What sin of sacrilege did Jeroboam commit? By whom was he reproved?
7. What prophecy was given against the altar at Bethel?
8. What young man was permitted to die to save him from the evil of his father's house?
9. Who is called the "fort-building" king?
10. Who changed the capital city to Tirzah?
11. What king ruled one week? One month?
12. How was Baal worship introduced into Israel?
13. What prophet spent his life trying to turn the people from Baal to the true God?
14. What methods did Elijah use in his work? Which was most effective?
15. What events in the life of Elijah occurred in Gilead? Samaria? Brook Cherith? Zarephath? Mount Carmel? Jezreel? Beer-sheba? Mount Horeb? Abel-meholah? The road to Ekron? Jericho? Bethel? Gilgal?
16. What nation harassed and oppressed Israel during most of its existence?
17. How did Ahab secure the vineyard of Naboth the Jezreelite?
18. What prophecy was given concerning the death of Ahab and Jezebel? How was it fulfilled?

19. Who was the daughter of Ahab and Jezebel? Whom did she marry?
20. What man is distinguished as the one who poured water on the hands of Elijah?
21. Name the miracles of Elisha.
22. Give two instances of men smitten with leprosy because of their sins.
23. What three men was Elijah told to anoint?
24. What foreign king was anointed by a prophet of Israel?
25. Who destroyed the house of Ahab? How was he rewarded?
26. Which of the kings of Israel made the greatest conquests and enlarged the territory of the kingdom?
27. What prophets prophesied in the last days of the kingdom of Israel? How did the Lord through them attempt to save Israel?
28. By what prophet was Nineveh warned?
29. What king of Israel first paid tribute to a king of Assyria?
30. By whom were the two and a half tribes carried away captive? In whose reign was this done?
31. Who was the last king of Israel?
32. Name the kings of Israel. How many dynasties ruled Israel?
33. What Assyrian king besieged Samaria? For how long?
34. By whom was Israel taken captive? In what year?
35. To what places were the people of the kingdom of Israel carried captive?
36. What is the origin of the Samaritans?
37. What prophecy was fulfilled when Jericho was rebuilt?
38. What three widows were helped by prophets?
39. Name the kings of Syria who fought against Israel. Which was most cruel?
40. By what nation was Syria conquered?
41. What was the most famous capital of Israel? By whom was it founded?
42. What king was known by his manner of driving?

43. What king pouted because he could not have what he wanted?
44. What kings were brothers?
45. What king sent to the god of Ekron for information?
46. What king went to Elisha for encouragement?
47. What prophet called a man to the prophetic office by casting his mantle upon him?
48. Who saved the lives of a hundred prophets? How?
49. What prophet wished to die? Why?
50. Who reestablished the schools of the prophets in the days of Ahab?
51. What king thought there was a traitor in his camp?
52. Who said, and when?—"Make the yoke which thy father did put upon us lighter."
53. "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David."
54. "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."
55. "O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."
56. "Eat no bread, nor drink water, nor turn again by the same way that thou camest."
57. "When I am dead, then bury me in the sepulcher wherein the man of God is buried; lay my bones beside his bones."
58. "The Lord shall smite Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river."
59. "Thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

60. "I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."
61. "Art thou he that troubleth Israel?"
62. "How long halt ye between two opinions?"
63. "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."
64. "The Lord, He is the God; the Lord, He is the God."
65. "Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again."
66. "It is enough; now, O Lord, take away my life; for I am not better than my fathers."
67. "What doest thou here, Elijah?"
68. "I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."
69. "Let me, I pray thee, kiss my father and my mother, and then I will follow thee."
70. "Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off."
71. "Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life."
72. "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."
73. "Hast thou found me, O mine enemy?"
74. "I will go forth, and I will be a lying spirit in the mouth of all his prophets."
75. "Which way went the Spirit of the Lord from me to speak unto thee?"
76. "Put this fellow in the prison, and feed him with bread of

- affliction and with water of affliction, until I come in peace.”
77. “I will disguise myself, and enter into the battle; but put thou on thy robes.”
 78. “I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace.”
 79. “Is it not because there is not a God in Israel, that thou sendest to inquire of Beelzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.”
 80. “I pray thee, let a double portion of thy spirit be upon me.”
 81. “My father, my father, the chariot of Israel, and the horsemen thereof.”
 82. “Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.”
 83. “Go up, thou bald head; go up, thou bald head.”
 84. “What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother.”
 85. “This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.”
 86. “Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.”
 87. “Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?”
 88. “Is it well with thee? is it well with thy husband? is it well with the child?” “It is well.”
 89. “O thou man of God, there is death in the pot.”
 90. “Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.”
 91. “My father, if the prophet had bid thee do some great thing,

- wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"
92. "Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and men-servants, and maidservants?"
 93. "Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell."
 94. "Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master."
 95. "If the Lord do not help thee, whence shall I help thee? out of the barn floor, or out of the wine press?"
 96. "Behold, if the Lord would make windows in heaven, might this thing be?"
 97. "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."
 98. "Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die."
 99. "The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously."
 100. "There is treachery, O Ahaziah."
 101. "Had Zimri peace, who slew his master?"
 102. "Ahab served Baal a little; but Jehu shall serve him much."
 103. "Is thine heart right, as my heart is with thy heart?" "It is." "If it be, give me thine hand." "Come with me, and see my zeal for the Lord."
 104. "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them."

105. "Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldst thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?"

CXI. HEZEKIAH (Judah)

Study 2 Chronicles 29; 30; 31; S. P. K., chap. 28.

1. What was the first act of Hezekiah's reign?
2. How did he address the priests and the Levites?
3. Who cleansed the temple and the court? How long did it take them to do this?
4. What vessels and furniture did they restore to places in the temple and the court?
5. How fully was the temple service reestablished?
6. When was the Passover observed? Was this according to the law? Num. 9: 10, 11.
7. Who were invited to be present at the Passover?
8. How thoroughly did Hezekiah and the people destroy idols and everything pertaining to their worship? 2 Chron. 31: 1; 2 Kings 18: 4.
9. What prayer did Hezekiah pray for those who were not cleansed?
10. How long did the feast of unleavened bread continue?
11. How did the people respond when asked to bring in their tithes and offerings?
12. Where were the tithes and offerings stored? By whom were they distributed?
13. How did Hezekiah do his work? 2 Chron. 31: 21. (Memorize.)

CXII. HEZEKIAH'S RELATION TO ASSYRIA AND BABYLON

Study 2 Kings 18; 19; 20; S. P. K., chaps. 29; 30.

PARALLEL READINGS: 2 Chronicles 32; Isaiah 36; 37; 38; 39

1. Against what king did Hezekiah rebel?
2. In what year of Hezekiah's reign did Shalmaneser besiege Samaria?
3. In what year of Hezekiah's reign did Sennacherib king of Assyria come against Judah?
4. What apology did Hezekiah make to the king of Assyria? How much tribute did Hezekiah give him?
5. What insulting message did Sennacherib send to Hezekiah by his officers?
6. Who did the officers falsely say had sent them?
7. Why did Eliakim and his companions wish the Assyrian ambassadors to speak in the Syrian language?
8. How did Rabshakeh exalt the gods of the heathen?
9. To whom did Hezekiah go for help?
10. What comforting promise was given to Hezekiah by Isaiah?
11. Against what city was Sennacherib warring at that time?
12. What message by letter did Sennacherib again send to Hezekiah?
13. For what did Hezekiah pray?
14. What message came to Hezekiah by Isaiah?
15. How was the army of Sennacherib destroyed? How did Sennacherib die?
16. When Hezekiah was sick, what message did Isaiah give him?
17. How many years was his life lengthened? What sign was given?
18. Why did messengers come from Babylon?
19. What did Hezekiah show to the messengers from Babylon?
20. Why did he do this? 2 Chron. 32: 25, 31.
21. What did he say when he was reproved?
22. Upon map 4 place Lachish, Libnah, and Jerusalem.

CXIII. MANASSEH AND AMON

Study 2 Kings 21; 2 Chronicles 33; S. P. K., chaps. 31; 32.

1. Who was the second boy king of Judah? What was his character?
2. In what special ways did he sin? Write a list.
3. What did God say should come upon Judah because of the sins of Manasseh?
4. Why did the Lord say He would not pardon the "innocent blood" shed by Manasseh? 2 Kings 24: 4.
5. Who captured Manasseh? To what city was he taken?
6. What was the result to Manasseh? When was he permitted to return?
7. What effort did he make to atone for the wrong he had done?
8. Where was Manasseh buried?
9. Compare the characters of Manasseh and Amon.
10. How did Amon die? Where was he buried?

Prayer of Manasseh

"O Lord, almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of Thy commandment; who hast shut up the deep, and sealed it by Thy terrible and glorious name; whom all men fear, and tremble before Thy power; for the majesty of Thy glory cannot be borne, and Thine angry threatening toward sinners is importable: but Thy merciful promise is unmeasurable and unsearchable; for Thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to Thy great goodness hast promised repentance and forgiveness to them that have sinned against Thee; and of Thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to

Abraham, and Isaac, and Jacob, which have not sinned against Thee; but Thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked Thy wrath, and done evil before Thee: I did not Thy will, neither kept I Thy commandments: I have set up abominations, and have multiplied offenses. Now therefore I bow the knee of mine heart, beseeching Thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech Thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me forever, by reserving evil for me; neither condemn me into the lower parts of the earth. For Thou art the God, even the God of them that repent; and in me Thou wilt show all Thy goodness: for Thou wilt save me, that am unworthy, according to Thy great mercy. Therefore I will praise Thee forever all the days of my life: for all the powers of the heavens do praise Thee, and Thine is the glory forever and ever. Amen."—*Apocrypha*.

CXIV. JOSIAH

Study 2 Chronicles 34; 35; S. P. K., chap. 33.

PARALLEL READINGS: 2 Kings 22; 23: 1-29

1. Who was the third boy king of Judah?
2. Write a list of the reforms Josiah carried out.
3. Compare the reformation he effected with that of other kings.
4. How did he fulfill the prophecy made to Jeroboam I? 1 Kings 13: 1-3.
5. What was found in the rubbish of the temple?

6. When the book of the law was read to King Josiah, how was he affected?
7. To what prophetess did Josiah send for counsel?
8. What was the message of Huldah the prophetess?
9. What covenant did Josiah make? Who joined with him in making the covenant?
10. How was the Passover observed? What distinguishes this Passover from others?
11. Toward what place did the king of Egypt, Pharaoh-necho, march to battle?
12. When challenged by Josiah, what did Necho answer?
13. Who lamented the death of Josiah?
14. Upon map 3 place Carchemish.

CXV. JEREMIAH, THE WEEPING PROPHET

Study 2 Kings 23: 31-37; S. P. K., chap. 34.

1. Who was Jeremiah? Jer. 1: 1. When did he prophesy? Jer. 1: 2, 3.
2. How was he called to the prophetic office? Jer. 1: 4-19.
3. What strange things had Israel done? Jer. 2: 11-13, 19-22, 28-37.
4. What offers of mercy were made to Israel? Jer. 3: 12-25; 6: 16.
5. What special promise was made to them? Jer. 7: 2-7; 17: 19-27.
6. What judgment was predicted? Jer. 5: 9-18; 15: 1-7.
7. Did the reformation under Josiah turn away the judgments of God? 2 Kings 23: 26, 27; 24: 3, 4.
8. Who was king after Josiah? What was his character?
9. How long did Jehoahaz reign? By whom was he made a prisoner?
10. What prophecy was given concerning Jehoahaz (Shallum)? Jer. 22: 10-12.

11. What tribute was exacted of Judah by Pharaoh-necho?
12. Whom did Pharaoh-necho make king in place of Jehoahaz?
13. How did Jehoiakim secure the tribute money for the king of Egypt?
14. What message was given by Jeremiah early in the reign of Jehoiakim? How was it received? Jer. 26: 1-19.
15. What was the fate of Urijah? Why was not Jeremiah also put to death? Jer. 26: 20-24.

Note

Josiah had three sons and one grandson who became kings. The name of each of these was changed by the foreign kings who conquered them.

An outline of the family of Josiah may make the relations clearer:

Josiah	{	Jehoahaz (Shallum)
		Jehoiakim — Jehoiachin (Eliakim) (Coniah, or Jeconiah)
		Zedekiah (Mattaniah)

CXVI. JUDAH MADE CAPTIVE TO BABYLON

(First Invasion, B. C. 606)

Study 2 Kings 24: 1-4; 2 Chron. 36: 1-8; S. P. K., chap. 35.

1. What did Jeremiah prophesy? Jeremiah 19.
2. How did Pashur treat Jeremiah? Jer. 20: 1-6.
3. How did opposition affect Jeremiah? Jer. 20: 7-18.
4. How was the obedience and loyalty of the Rechabites used as a reproof against Judah? Jeremiah 35.

5. How did Jehoiakim treat the testimony of the Lord by Jeremiah? Jeremiah 36.
 6. When did Nebuchadnezzar first invade Judah?
 7. What other peoples also came against Judah?
 8. In what year did Nebuchadnezzar first carry captives to Babylon? Dan. 1: 1-4.
 9. How long was Judah to be in captivity? Jer. 25: 1-14.
 10. What did Jeremiah prophesy concerning the nations early in the reign of Jehoiakim? Jer. 27: 1-11.
 11. What was predicted concerning the death of Jehoiakim? Jer. 22: 18, 19.
 12. Upon map 3 place Babylon.
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CXVII. JUDAH MADE CAPTIVE TO BABYLON

(Second Invasion, B. C. 599)

Study 2 Kings 24: 5-20; 2 Chron. 36: 9, 10.

1. Who became king after Jehoiakim?
2. How long did Jehoiachin reign? What was his character?
3. When did Nebuchadnezzar carry away captives the second time?
4. Name the classes of persons taken captive, and the treasures.
5. How long was Jehoiachin in prison in Babylon? 2 Kings 25: 27-30.
6. To whom did Jeremiah write after Jehoiachin was taken to Babylon? Jer. 29: 1, 2.
7. By whom did he send his letter? Jer. 29: 3.
8. What were the captives directed to do? Jer. 29: 4-14.
9. What was said of the false prophets? Jer. 29: 15-23.
10. What did the false prophet Shemaiah say? How was he punished? Jer. 29: 24-32.
11. What did Jeremiah prophesy concerning the return of the Jews? Jeremiah 30; 31.

CXVIII. JUDAH MADE CAPTIVE TO BABYLON

(Third Invasion, B. C. 588)

Study 2 Kings 25: 1-21; 2 Chron. 36: 11-21; S. P. K.,
chaps. 36; 37.

1. How long did Zedekiah reign? What was his character?
2. Who are represented by the basket of good figs? By the bad figs? Jeremiah 24.
3. With whom did Zedekiah make an alliance? Ezek. 17: 11-21.
4. What did Jeremiah exhort Zedekiah to do? Jer. 27: 12-22.
5. What did the false prophet Hananiah prophesy, and what did Jeremiah answer? Jeremiah 28.
6. What prophecy did Jeremiah utter against Babylon? Jeremiah 50; 51.
7. When did Nebuchadnezzar begin the final siege of Jerusalem?
8. What message was given to Zedekiah by Jeremiah? Jeremiah 34.
9. When Pharaoh came out of Egypt, what did Jeremiah prophesy? Jer. 37: 1-10.
10. Why was Jeremiah imprisoned? Jer. 37: 11-21.
11. How did Jeremiah's enemies attempt to kill him? Jer. 38: 1-6.
12. How was Jeremiah saved? Jer. 38: 7-13.
13. What did Jeremiah again prophesy? Jer. 38: 14-28.
14. Where was Zedekiah captured? What did Ezekiel prophesy? Ezek. 21: 25-27. (Memorize.)
15. Who and what were taken to Babylon in the third invasion?
16. How completely was the city of Jerusalem destroyed?
17. Harmonize Jer. 32: 3-5 and 34: 3 with Ezek. 12: 13.

CXIX. IN CAPTIVITY AND IN JUDEA

Study Psalm 137; 2 Kings 25: 22-26; S. P. K., chaps. 38; 39.

1. Were the Jews in captivity faithful to God? Psalm 137; Daniel 1.
 2. How did Jeremiah express his grief? Lamentations 1-5.
 3. Who were left in the land of Judea? 2 Kings 25: 12.
 4. Who was made governor over them? 2 Kings 25: 22.
 5. What choice was given Jeremiaħ? Jer. 40: 1-6.
 6. Who came to Gedaliah? Jer. 40: 7-16.
 7. By whom was Gedaliah slain? Jeremiah 41.
 8. What advice did Jeremiah give the people? Jeremiah 42.
 9. Did the people heed this advice? Jer. 43: 1-7.
 10. What did Jeremiah prophesy against Egypt? Jer. 43: 8-13.
 11. What did Jeremiah prophesy against the Jews in Egypt? Jeremiah 44.
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CXX. THE FALL OF BABYLON (538 B. C.)

Study Daniel 4; 5; 6; S. P. K., chaps. 42; 43; 44.

1. How was Nebuchadnezzar led to accept the true God?
2. Who was the last king of Babylon?
3. Describe the feast which he made.
4. What was written upon the wall? Who interpreted it?
5. Give the meaning of each word in the writing on the wall.
6. When and how was Babylon captured? By whom?
7. Who had prophesied that Cyrus should take Babylon? Isa. 45: 1-4.
8. What had Jeremiah prophesied? Jer. 50: 35-46; 51: 7, 8, 11-13, 31-58.
9. What position did Daniel hold in Medo-Persia?
10. Why was he cast into the lions' den?
11. What decree did Darius make concerning the God of Daniel?

CXXI. THE DECREE OF CYRUS (536 B. C.)

Study Ezra 1; 2; 3; S. P. K., chap. 45.

1. What did Daniel discover by a study of Jeremiah? Dan. 9: 1, 2.
2. For what did he pray? Dan. 9: 3-19.
3. Why was not his prayer answered at once? Dan. 10: 10-13.
4. When did Cyrus grant the decree for the return of the Jews to Judea?
5. Give the specifications of this decree.
6. How many Jews returned to their native land?
7. Who was their leader?
8. What did they begin at once to build?
9. When did they begin the sacrificial services?
10. How was the foundation of the temple dedicated?
11. With what wonderful promise did Haggai comfort the old men who wept? Hag. 2: 1-9.

Kings of Medo-Persia

BIBLE NAMES		NAMES IN HISTORY	DECREES
1. Darius the Mede	Dan. 5: 31; 6	Astyages	
2. Cyrus	Dan. 6: 28 Ezra 1; 2; 3; 4: 1-5	Cyrus the Great	536 B. C.
3. Ahasuerus	Ezra 4: 6	Cambyses	
4. Artaxerxes	Ezra 4: 7-24	Smerdis, or Gomates	
5. Darius	Ezra 4: 5, 24; 5: 6	Darius Hystaspes	519 B. C.
6. Ahasuerus	Esther	Xerxes	
7. Artaxerxes	Ezra 7 Nehemiah	Artaxerxes Longimanus	457 B. C.

Note

Seven of the kings of Medo-Persia are mentioned in the books of Daniel, Ezra, Nehemiah, and Esther. These are given in the table, with the names by which they are known in history.

Cyrus seems always to have been favorable to the Jewish people; and their enemies, the Samaritans, who "hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius," were not able to accomplish their evil purposes, either with Cyrus or with his son Ahasuerus. But when Artaxerxes, who is known in history as Gomates, became king, they were more successful.

Gomates pretended to be Smerdis, a younger son of Cyrus, and is often called "the false Smerdis." He was quite willing to listen to the letter of accusation against the Jews. He searched the records, and found, as the letter said, that the Jews had rebelled against their foreign kings. He therefore ordered the work of building the temple to cease. "So it ceased unto the second year of the reign of Darius." Ezra 4:7-24.

Then the prophets Haggai and Zechariah began to prophesy. They exhorted the people to go to work again, and told them that famine and adversity had come upon them because they had left off the work. Encouraged by these prophets, the people again set to work on the temple, but were called to account for their work by Tatnai, the Persian governor west of the Euphrates. They told him that permission had been given them by Cyrus to rebuild Jerusalem. Tatnai wrote to Darius, who was then king; and he searched for the decree of Cyrus, and found it at Ecbatana. From it he learned that what the Jews said, was true. He then made another decree (519 B.C.), confirming the one made by Cyrus, and threatened to punish any one who should hinder the Jews.

The Jews now went on with their work, and soon finished the temple, "in the sixth year of the reign of Darius," twenty-one years after its commencement.

The next king was Ahasuerus, who is thought by almost every one to be the one who is called Xerxes in history. During his reign, the Bible tells us the history of the Jews of the dispersion in the book of Esther, but does not let us know what the Jews at Jerusalem and in Judea were doing. During this time, they had not tried to build up Jerusalem, and had not served the Lord very faithfully.

The next we learn about them is in the seventh year of the next king, Artaxerxes. At that time, Ezra, a scribe, obtained from King Artaxerxes a decree which is more complete than either the one given by Cyrus or that given by Darius, as will be seen when it is studied.

When Ezra had received the decree, he set out from Babylon to go to Jerusalem. About six hundred persons went with him. After a journey of four months, he arrived at Jerusalem. Ezra was made sad when he learned that the people had married heathen wives, and were not serving the Lord with all their hearts. He caused them to put away their strange wives, and taught them the law of God. Thirteen years now go by, during which time the Bible is again silent concerning the Jews in Judea.

At the end of this time, a Jew by the name of Hanani came to Shushan and told his brother Nehemiah, who was cupbearer to the king, that his people in Judea were "in great affliction and reproach." "The wall of Jerusalem also is broken down," he said, "and the gates thereof are burned with fire."

Nehemiah obtained permission to go to Jerusalem, which he at once did. He became the governor, and conducted the work so wisely and so diligently that in fifty-two days the wall was finished. All the time, he was greatly hindered and troubled by the Samaritans. Nehemiah was governor for twelve years. During that time, he made many reforms among the people, and with Ezra, taught them to obey the law of God.

CXXII. THE DECREE OF DARIUS (519 B. C.)

Study Ezra 4; 5; 6; S. P. K., chaps. 46; 47; 48.

1. Who wished to help the Jews to build the temple?
2. Why were they not permitted to do so?
3. How did the Samaritans hinder the Jews?
4. What charge did they make in the letter they wrote to Artaxerxes?
5. For how long a time did the work cease?
6. What prophets encouraged the people?
7. What is the meaning of the vision given to Zechariah concerning Joshua the high priest? Zechariah 3.
8. What encouraging revelation did Zechariah have concerning the work of Zerubbabel? Zechariah 4.
9. What report did Tatnai the governor make to Darius concerning the Jews?
10. Where did Darius find the decree of Cyrus?
11. Compare the decree Darius made with that made by Cyrus.
12. When was the temple finished?
13. For how many of the tribes of Israel was an offering made at the dedication of the temple?
14. Describe the Passover kept by the people at that time.
15. Upon map 3 place Achmetha (Ecbatana).

CXXIII. ESTHER

Study Esther 1-5; S. P. K., chap. 49, pars. 1-11.

1. Over how many provinces did Ahasuerus (Xerxes) reign?
2. For how long did Ahasuerus hold a feast for his princes?
3. Why was Vashti deposed?
4. Who was chosen to take the place of Vashti?
5. Who was Esther? By whom had she been brought up?
6. Who was Mordecai? What position did Mordecai fill?

7. How did Mordecai save the king's life?
8. To what position was Haman promoted?
9. Why did Mordecai not bow to Haman?
10. What revenge did Haman plan?
11. How did Haman get the king's consent?
12. How did Mordecai and all the Jews receive the news of the decree against them?
13. What message did Mordecai send to Esther? How did she respond?
14. What token of favor did she receive from the king?
15. Who were invited to Esther's banquet?
16. Who advised Haman to build a gallows?
17. Upon map 3 place Shushan.

CXXIV. ESTHER

Study Esther 6-10; S. P. K., chap. 49, pars. 12-17.

1. When King Ahasuerus could not sleep, what book was read to him?
2. What was thus brought to his mind?
3. For what purpose did Haman come into the court?
4. What question did the king ask Haman? How did he reply? Why?
5. What part did Haman have in the ceremony in honor of Mordecai? What did Zeresh predict?
6. What request did Esther make at the second banquet?
7. What was the fate of Haman? To what position was Mordecai promoted?
8. What law was Mordecai permitted to make concerning the Jews?
9. What special effort was made to carry this decree to all places that the first had gone?
10. What success did the Jews have in defending themselves?

11. What is the feast of Purim? When is it held? How is it celebrated?
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CXXV. THE DECREE OF ARTAXERXES (457 B. C.)

Study Ezra 7; 8; 9; 10; S. P. K., chaps. 50; 51.

1. Who was Ezra? When did he lead a company of his people back to Palestine?
 2. What date is the seventh year of Artaxerxes?
 3. What decree did Ezra obtain from King Artaxerxes?
 4. Give four specifications of this decree. How did it differ from the decrees of Cyrus and Darius?
 5. Whom did Ezra gather out of dispersed Israel to go with him to Jerusalem?
 6. To what place did Ezra gather this company?
 7. What special class of persons did Ezra desire should go with him?
 8. Why did he not ask for a guard of soldiers?
 9. To whom did he intrust the offering that had been made for the temple?
 10. What prophetic period began with the decree of Artaxerxes "to restore and to build Jerusalem"? Dan. 8:14; 9:25.
 11. What sin had many of the people committed?
 12. How did this report affect Ezra?
 13. What experience did he rehearse in his prayer?
 14. Who were summoned to Jerusalem?
 15. Who were required to separate from their wives?
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CXXVI. NEHEMIAH

Study Nehemiah 1; 2; 3; S. P. K., chaps. 52; 53, pars. 1-17.

1. What position did Nehemiah occupy at the Medo-Persian court?

2. What did his brother Hanani report concerning conditions at Jerusalem?
3. How did this report affect Nehemiah? For what did he pray?
4. What did the king observe in the appearance of Nehemiah?
5. What request did Nehemiah make?
6. How did Nehemiah go to Jerusalem?
7. When did he view the walls of Jerusalem?
8. How did the rulers receive his proposal to build the walls of Jerusalem? Who "laughed him to scorn"? What did he answer them?
9. How many of the people took part in the work of building the wall?
10. In what year of Artaxerxes did Nehemiah go to Jerusalem? Give the date. How long was this after Ezra went to Jerusalem?
11. How many years intervened between the decree of Cyrus and the decree of Artaxerxes?

CXXVII. THE PLOTS OF THE SAMARITANS

Study Nehemiah 4; 5; 6; 7; S. P. K., chap. 53,
pars. 18-31; chaps. 54; 55.

1. How did Sanballat and Tobiah mock the Jews?
2. What did the Samaritans plan concerning an attack on Jerusalem?
3. What example of devotion and caution is given? Neh. 4:9. (Memorize.)
4. What discouraging remark did Judah make?
5. What did their adversaries and other Jews say?
6. What precautions did Nehemiah take to protect the workers?
7. Who complained to Nehemiah? How did he rebuke those who oppressed their brethren?
8. What was Nehemiah's example in such matters?

9. What plot did the Samaritans make to kill Nehemiah?
 10. How did he reply to their invitation to a conference in the plain of Ono?
 11. What did he say when Shemaiah asked him to hide in the temple?
 12. In how many days was the wall finished?
 13. Who reported Nehemiah's words to the Samaritans?
 14. Who were made rulers of Jerusalem? What directions did Nehemiah give them?
 15. What record left by Zerubbabel did Nehemiah find?
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CXXVIII. THE READING OF THE LAW

Study Nehemiah 8; 9; 10; S. P. K., chap. 56.

1. Where did the people gather to hear the book of the law? When?
 2. Who read to the people? How did they read? Neh. 8:8. (Memorize.)
 3. Why were the people not to weep?
 4. On the second day, about what feast did the Levites read in the law?
 5. How was the feast of tabernacles observed?
 6. Write ten thoughts or subjects found in the Levites' prayer.
 7. Who signed the covenant?
 8. What laws were made concerning marriage? The Sabbath? The support of the temple service? First fruits? Tithes and offerings?
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CXXIX. REFORMATION

Study Nehemiah 11; 12; 13; S. P. K., chap. 57.

1. How was it decided who should live at Jerusalem?
2. Where did the rest of the people live?

3. Into how many companies were the people divided for the ceremony of the dedication of the wall?
 4. Who led each of these companies?
 5. What caused them to separate from the mixed multitude?
 6. What occurred at Jerusalem during Nehemiah's absence?
 7. Upon his return, what did Nehemiah do with Tobiah's goods?
 8. Why had the Levites and the porters left the service of the temple?
 9. How was the Sabbath violated? What law did Nehemiah make concerning the gates of Jerusalem?
 10. How did he reprove and correct the Jews who had married heathen wives?
 11. Who was Sanballat's son-in-law?
 12. What is the latest historical statement of the Old Testament?
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REVIEW QUESTIONS

(On the history of the kingdom of Judah)

1. Name the kings of Judah. How many of these were good kings?
2. Name the prophets of Judah before the captivity.
3. What three prophets prophesied during the captivity? Where was each?
4. Name the prophets of the restoration.
5. Who is the last prophet of the Old Testament?
6. What tribes composed the kingdom of Judah?
7. How was Judah greatly strengthened soon after the division?
8. What foreign king invaded Judah in the days of Rehoboam? What did he take from the king's palace?
9. Who would not permit his mother to be queen, "because she had made an idol in a grove"?
10. Who hired Benhadad I to break his league with Baasha?
11. What king with a disease in his feet "sought not to the Lord, but to the physicians"?

12. When did Judah and Israel fight a battle in which 500,000 of Israel were slain?
13. What king prayed this prayer before a battle? "Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee."
14. Why did Asa imprison Hanani the seer, or prophet?
15. Who was the first king of Judah that made an alliance with Israel? What were the results?
16. Give the chief events of Jehoshaphat's reign.
17. What army went to battle with singers in the van, singing, "Praise the Lord; for His mercy endureth forever"?
18. Why was Jehoshaphat's fleet destroyed?
19. What king of Judah received a testimony from Elijah the prophet? What was the message in the testimony?
20. Who "departed without being desired"?
21. Who married the daughter of Ahab and Jezebel?
22. How was Baal worship brought into the kingdom of Judah?
23. With whom did Ahaziah of Judah go to battle? How did Ahaziah die?
24. What king killed the son of the good high priest who had saved his life when an infant?
25. How did Athaliah become queen of Judah? How did she die?
26. Name the boy kings of Judah.
27. Give the circumstances of the coronation of the youngest of the boy kings.
28. What rash king challenged another to battle?
29. Give the chief events of Uzziah's reign.
30. Why was Uzziah stricken with leprosy?
31. Of what king of Judah is no wrong act recorded?
32. What king "loved husbandry"?

33. Who made a new altar of burnt offering? What other changes did he make in the temple and the court?
34. What are the most important events in the reign of Hezekiah?
35. Who reigned longest of the kings of Judah?
36. What sin of Manasseh's did God say He would never pardon?
37. What king placed a graven image in the temple of the Lord?
38. By whom was Manasseh captured and imprisoned?
39. How did the reformation effected by Josiah differ from all others?
40. Name Josiah's sons and grandson who became kings. Give the character and fate of each.
41. Name four other young men of royal blood who lived at the same time.
42. In whose reign was the book of the law found in the rubbish of the temple? What was the result of the reading of this book?
43. What is said of the Passover held in the reign of Josiah?
44. What prophecy did Josiah fulfill in the land that had been Israel's?
45. What king was reigning when Nebuchadnezzar first invaded Judah?
46. Who and what were carried to Babylon at this time? Give the date.
47. Who was king at Nebuchadnezzar's second invasion? What was the result?
48. How many years after the second invasion did Nebuchadnezzar again besiege Jerusalem? How long?
49. Against what king were the words in Ezek. 21: 25-27 spoken?
50. Were all the people of Judah taken into captivity?
51. Who was Gedaliah? By whom was he slain?
52. Who took Jeremiah to Egypt? What was their fate?
53. Who dwelt in Jerusalem "in the college"?
54. What king destroyed the idol altars built by Solomon?

55. What was the effect of the Babylonian captivity upon the Jews?
56. By whom was Babylon captured? In what year?
57. Name the three Medo-Persian kings who made decrees for the return of the Jews to Judea. Give the date of each decree.
58. Who was the leader of the first band that returned?
59. How many persons were in the first band?
60. Who led the second band? Of what profession was he?
61. Who were Tobiah, Geshem, and Sanballat?
62. How was this scripture fulfilled: "The streets shall be built again, and the wall, even in troublous times"?
63. Who were the "Jews of the dispersion"? In what book of the Bible do they appear?
64. Where did Darius find the decree of Cyrus for the return of the Jews?
65. In how many days did Nehemiah build the wall of Jerusalem?
66. How many years was it from the return of the first band until the wall was finished?
67. Of what was the sentence of death in the days of Esther a type?
68. For how many years was Nehemiah governor?
69. What efforts did the Samaritans make to prevent the building of the wall?
70. Who is supposed to have collected and arranged the books of the Old Testament?
71. What is the latest historical statement of the Old Testament?
72. Assign an event to each of the following dates:

4004 B. C.

606 B. C.

2348 B. C.

538 B. C.

1921 B. C.

536 B. C.

1491 B. C.

519 B. C.

1011 B. C.

457 B. C.

975 B. C.

444 B. C.

73. Who said and when?—"My little finger shall be thicker than my father's loins."
74. "Ye have forsaken Me, and therefore have I also left you in the hand of Shishak."
75. "There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me."
76. "I am as thou art, my people as thy people, my horses as thy horses."
77. "Is there not here a prophet of the Lord besides, that we might inquire of him?"
78. "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."
79. "Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment."
80. "O our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee."
81. "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you."
82. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."
83. "Behold, the king's son shall reign, as the Lord hath said of the sons of David."
84. "God save the king."
85. "Treason, treason."
86. "Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, He hath also forsaken you."
87. "The Lord is able to give thee much more than this."

88. "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel."
89. "Come, let us see one another in the face."
90. "Now it is in mine heart to make a covenant with the Lord God of Israel, that His fierce wrath may turn away from us."
91. "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you, that are escaped out of the hand of the kings of Assyria."
92. "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles."
93. "Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him."
94. "Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?"
95. "Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them."
96. "Now therefore, O Lord our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only."
97. "I have heard thy prayer, I have seen thy tears: behold, I will heal thee."
98. "All the things that are in mine house have they seen: there

- is nothing among my treasures that I have not showed them."
99. "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left."
 100. "I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down."
 101. "Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read."
 102. "What title is that that I see?" "It is the sepulcher of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar at Bethel." "Let him alone; let no man move his bones."
 103. "This whole land shall be a desolation, and as astonishment; and these nations shall serve the king of Babylon seventy years."
 104. "The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah."
 105. "The glory of this latter house shall be greater than of the former."
 106. "I am doing a great work, so that I cannot come down."
 107. "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."
 108. "Remember me, O my God, for good."

Names of Persons

- | | | |
|------------------|--------------------|-------------------------------|
| 1. Aar' on | 33. Aho' liab | 65. Big' than |
| 2. Ab' don | 34. Am' alek | 66. Bil' dad |
| 3. A' bel | 35. Am' asa | 67. Bil' hah |
| 4. Abi' athar | 36. Amazi' ah | 68. Cain |
| 5. Abie' zer | 37. Am' mon | 69. Ca' leb |
| 6. Ab' igail | 38. Am' non | 70. Chedorlao' mer |
| 7. Abi' hu | 39. A' mon | 71. Chil' ion |
| 8. Abi' jah | 40. A' mos | 72. Chushan-risha-
tha' im |
| 9. Abim' elech | 41. Arau' nah | 73. Cu' shi |
| 10. Abin' adab | 42. Arphax' ad | 74. Cy' rus |
| 11. Abi' ram | 43. Artaxerx' es | 75. Dan |
| 12. Ab' ishag | 44. A' sa | 76. Dan' iel |
| 13. Abish' ai | 45. As' ahel | 77. Dari' us |
| 14. Ab' ner | 46. A' saph | 78. Da' than |
| 15. A' braham | 47. As' enath | 79. Da' vid |
| 16. Ab' salom | 48. Ash' er | 80. Deb' orah |
| 17. A' chan | 49. As' shur | 81. Deli' lah |
| 18. A' chish | 50. Athali' ah | 82. Di' nah |
| 19. Ach' sah | 51. Azari' ah | 83. Do' eg |
| 20. Ad' am | 52. Ba' asha | 84. E' ber |
| 21. Adonize' dec | 53. Ba' laam | 85. Eg' lon |
| 22. A' gag | 54. Ba' lak | 86. E' hud |
| 23. A' hab | 55. Ba' rak | 87. E' lah |
| 24. Ahasue' rus | 56. Ba' ruch | 88. E' lam |
| 25. A' haz | 57. Barzil' lai | 89. El' dad |
| 26. Ahazi' ah | 58. Bath-she' ba | 90. Elea' zar |
| 27. Ahi' jah | 59. Belshaz' zar | 91. Elha' nan |
| 28. Ahi' kam | 60. Belteshaz' zar | 92. E' li |
| 29. Ahim' aaz | 61. Bena' iah | 93. Eli' akim |
| 30. Ahim' elech | 62. Benha' dad | 94. Eli' ashib |
| 31. Ahith' ophel | 63. Ben' jamin | 95. Elie' zer |
| 32. Ahi' tub | 64. Bezal' eel | |

96. Eli' hu	130. Han' nah	164. Jan' nes
97. Eli' jah	131. Ha' nun	165. Ja' pheth
98. El' iphaz	132. Ha' ran	166. Ja' red
99. Eli' sha	133. Harbo' nah	167. Ja' sher
100. Elka' nah	134. Haz' ael	168. Ja' van
101. E' lon	135. He' ber	169. Je' bus
102. E' noch	136. Heth	170. Jeho' ahaz
103. E' phraim	137. Hezeki' ah	171. Jeho' ash
104. E' phron	138. Hi' el	172. Jehoi' achin
105. Esar-had' don	139. Hilki' ah	173. Jehoi' ada
106. E' sau	140. Hi' ram	174. Jehoi' akim
107. Es' ther	141. Ho' bab	175. Jeho' ram
108. Eve	142. Hoph' ni	176. Jehosh' aphot
109. Evil-mero' dach	143. Hose' a	177. Jehosh' eba
110. Eze' kiel	144. Hoshe' a	178. Je' hu
111. Ez' ra	145. Hur	179. Jeph' thah
112. Gad	146. Hu' shai	180. Jeremi' ah
113. Gedali' ah	147. Ich' abod	181. Jerobo' am
114. Geha' zi	148. I' saac	182. Jes' se
115. Ger' shom	149. Isa' iah	183. Jeth' ro
116. Ger' shon	150. Ishbi-be' nob	184. Jez' ebel
117. Gid' eon	151. Ishbo' sheth	185. Jo' ab
118. Goli' ath	152. Ish' mael	186. Jo' ash
119. Habak' kuk	153. Is' rael	187. Job
120. Ha' dad	154. Is' sachar	188. Joch' ebed
121. Hadade' zer	155. Ith' amar	189. Jo' el
122. Hadas' sah	156. It' tai	190. Joha' nan
123. Ha' gar	157. Ja' bal	191. Jok' tan
124. Hag' gai	158. Ja' bin	192. Jon' adab
125. Ham	159. Ja' cob	193. Jo' nah
126. Ha' man	160. Ja' el	194. Jon' athan
127. Ha' mor	161. Jaha' ziel	195. Jos' eph
128. Hana' ni	162. Ja' ir	196. Josh' ua
129. Hanani' ah	163. Jam' bres	197. Josi' ah

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|-----------------------------|----------------------------|-----------------------|
| 198. Jo' tham | 231. Mor' decai | 264. Rab' shakeh |
| 199. Ju' bal | 232. Mo' ses | 265. Ra' chel |
| 200. Ju' dah | 233. Na' aman | 266. Ra' hab |
| 201. Ketu' rah | 234. Na' bal | 267. Rebek' ah |
| 202. Kish | 235. Na' both | 268. Rehobo' am |
| 203. Ko' hath | 236. Na' dab | 269. Reu' ben |
| 204. Ko' rah | 237. Na' hash | 270. Re' zin |
| 205. La' ban | 238. Na' hor | 271. Ruth |
| 206. La' mech | 239. Na' hum | 272. Sam' son |
| 207. Le' ah | 240. Na' omi | 273. Sam' uel |
| 208. Lot | 241. Naph' tali | 274. Sanbal' lat |
| 209. Ma' achah | 242. Na' than | 275. Sa' rah |
| 210. Mah' lon | 243. Nebuchad-
nez' zar | 276. Saul |
| 211. Mal' achi | 244. Nebuzara' dan | 277. Sennach' erib |
| 212. Manas' seh | 245. Nehemi' ah | 278. Seth |
| 213. Mano' ah | 246. Nim' rod | 279. Shal' lum |
| 214. Mat' tan | 247. No' ah | 280. Shalmane' ser |
| 215. Me' dad | 248. Obadi' ah | 281. Sham' gar |
| 216. Melchiz' edek | 249. O' bed | 282. Sham' mah |
| 217. Mel' zar | 250. Obed-e' dom | 283. Sha' pahn |
| 218. Men' ahem | 251. O' ded | 284. She' ba |
| 219. Mephib' osheth | 252. Og | 285. Sheb' na |
| 220. Me' rab | 253. Om' ri | 286. She' chem |
| 221. Mera' ri | 254. Oth' niel | 287. Shem |
| 222. Merodach-bal'-
adan | 255. Pash' ur | 288. Shema' iah |
| 223. Me' shech | 256. Pe' kah | 289. Shethar-boz' nai |
| 224. Methu' selah | 257. Pekahi' ah | 290. Shim' ei |
| 225. Mica' iah | 258. Pe' leg | 291. Shi' shak |
| 226. Mi' chal | 259. Penin' nah | 292. Si' hon |
| 227. Mid' ian | 260. Pha' raoh | 293. Sim' eon |
| 228. Mil' cah | 261. Phin' ehas | 294. Sis' era |
| 229. Mir' iam | 262. Pot' iphar | 295. Sol' omon |
| 230. Mo' ab | 263. Pul | 296. Tat' nai |
| | | 297. Te' resh |

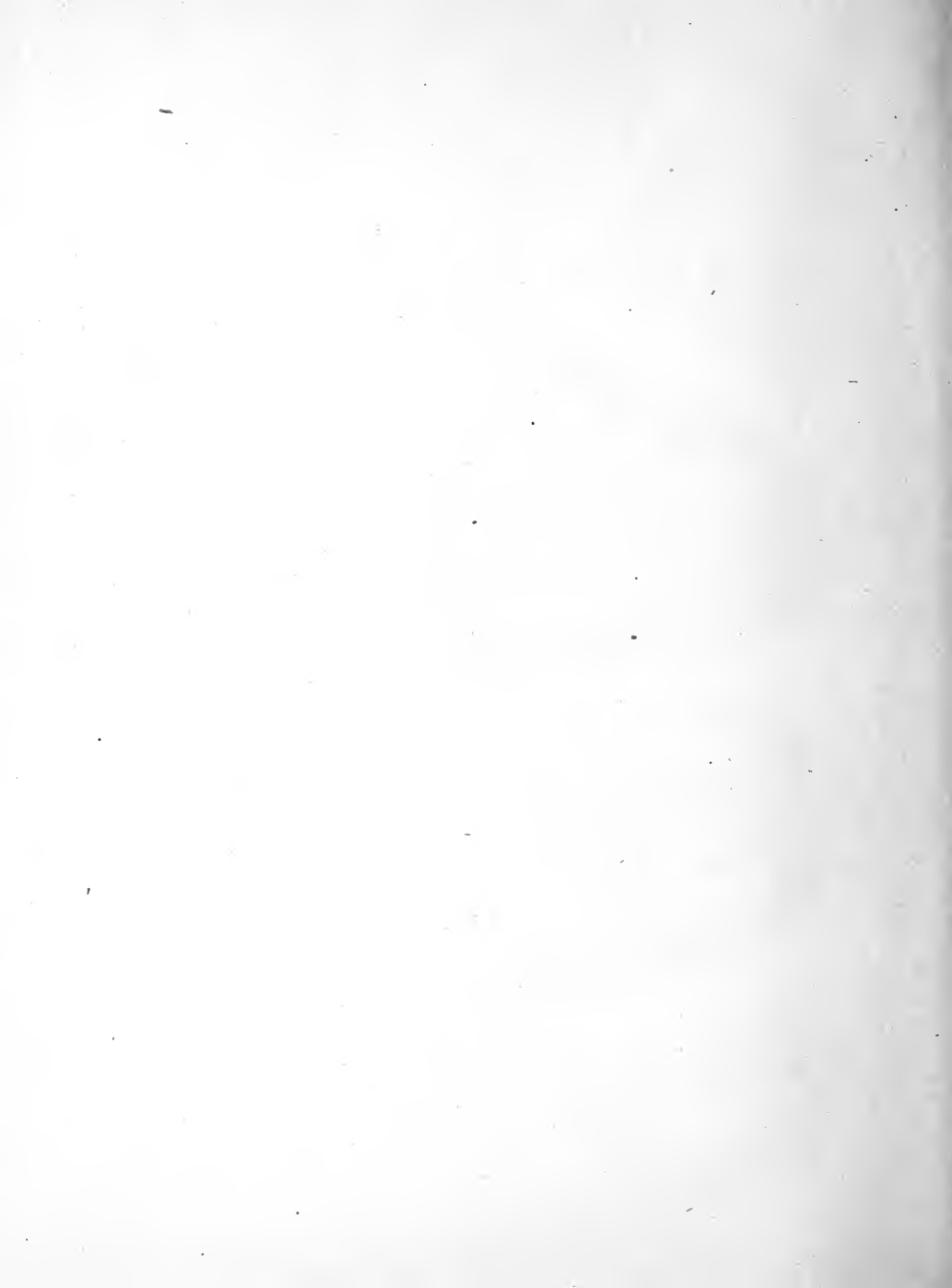
- | | | |
|------------------------|------------------|-------------------|
| 298. Tiglath-pile' ser | 305. Zachari' ah | 312. Zephani' ah |
| 299. Tirha' kah | 306. Za' dok | 313. Ze' rah |
| 300. Tobi' ah | 307. Zalmun' na | 314. Zerub' babel |
| 301. Uri' jah | 308. Ze' bah | 315. Zippo' rah |
| 302. Uz' zah | 309. Zeb'ulun | 316. Zo' phar |
| 303. Uzzi' ah | 310. Zechari' ah | |
| 304. Vash' ti | 311. Zedeki' ah | |

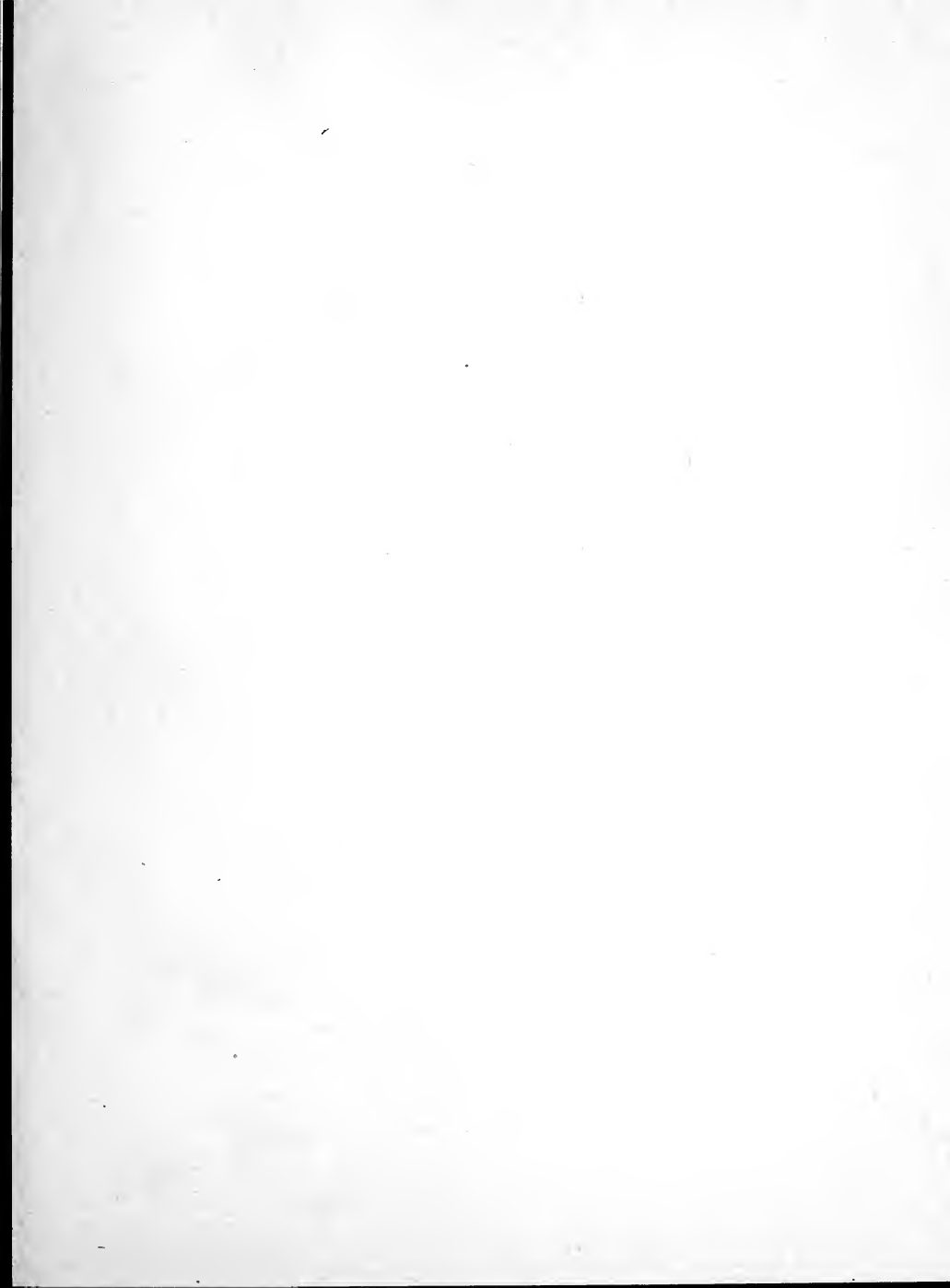
Names of Places

(Countries, Cities, Towns, Rivers, Mountains, Seas, etc.)

- | | | |
|--------------------|--------------------|---------------------|
| 1. Ab' ana | 31. Beth-she' mesh | 62. Ga' za |
| 2. Abel-meho' lah | 32. Be' zer | 63. Ge' rar |
| 3. A' chor | 33. Ca' naan | 64. Ger' izim |
| 4. Ad' mah | 34. Car' chemish | 65. Ge' shur |
| 5. Adul' lam | 35. Chalde' a | 66. Gib' eah |
| 6. A' i | 36. Chin' nereth | 67. Gib' eon |
| 7. Aj' alon | 37. Cu' thah | 68. Gilbo' a |
| 8. An' athoth | 38. Damas' cus | 69. Gil' gal |
| 9. A' phek | 39. Dan | 70. Go' lan |
| 10. Ar' arat | 40. Do' than | 71. Gomor' rah |
| 11. Ar' non | 41. E' bal | 72. Go' shen |
| 12. Aro' er | 42. Eben-e' zer | 73. Go' zan |
| 13. Ar' vad | 43. Ecbat' ana | 74. Ha' bor |
| 14. Ash' dod | 44. E' den | 75. Ha' math |
| 15. Ash' kelon | 45. E' dom | 76. Ha' ran |
| 16. Assyr' ia | 46. Ed' rei | 77. Haze' roth |
| 17. Astheroth | 47. Ek' ron | 78. Ha' zor |
| Karna' im | 48. E' lah | 79. He' bron |
| 18. At' aroth | 49. E' lam | 80. Her' mon |
| 19. A' va | 50. E' lath | 81. Hesh' bon |
| 20. Baal-pe' or | 51. E' lim | 82. Hid' dekel |
| 21. Baal-ze' phon | 52. Ella' sar | 83. Hin' nom |
| 22. Ba' bel | 53. Enge' di | 84. Hor |
| 23. Bab' ylon | 54. Eph' ratah | 85. Ho' reb |
| 24. Ba' shan | 55. Esdrae' lon | 86. Hor' mah |
| 25. Be' er-she' ba | 56. Esh' col | 87. In' dia |
| 26. Ber' achah | 57. Esh' taol | 88. Jab' bok |
| 27. Beth' el | 58. E' tham | 89. Jabesh-gil' ead |
| 28. Beth-ho' ron | 59. Euphra' tes | 90. Je' bus |
| 29. Beth' lehem | 60. Ezion-ge' ber | 91. Jer' icho |
| 30. Beth-she' an | 61. Gath | 92. Jeru' salem |

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|-----------------------------|--------------------|----------------------|
| 93. Jez' reel | 122. Nin' eveh | 152. Shu' nem |
| 94. Jop' pa | 123. Nob | 153. Shur |
| 95. Jor' dan | 124. Ol' ives | 154. Shu' shan |
| 96. Kadesh-bar' nea | 125. O' phir | 155. Si' hor |
| 97. Ke' desh | 126. Oph' rah | 156. Sin |
| 98. Kei' lah | 127. Padan-a' ram | 157. Si' nai |
| 99. Kibroth-hatta'-
avah | 128. Pal' estine | 158. Sod' om |
| 100. Ki' shon | 129. Pa' ran | 159. Suc' coth |
| 101. La' chish | 130. Peni' el | 160. Tab' erah |
| 102. Leb' anon | 131. Phar' par | 161. Ta' bor |
| 103. Lib' nah | 132. Philis' tia | 162. Tad' mor |
| 104. Luz | 133. Phoeni' cia | 163. Tar' shish |
| 105. Machpe' lah | 134. Pi-hahi' roth | 164. Teko' a |
| 106. Mahana' im | 135. Pis' gah | 165. Timnath-se' rah |
| 107. Makke' dah | 136. Pi' son | 166. Tir' zah |
| 108. Ma' on | 137. Ra' mah | 167. Tob |
| 109. Ma' rah | 138. Ram' eses | 168. Tyre |
| 110. Mas' sah | 139. Ra' moth | 169. Ur |
| 111. Me' dia | 140. Re' hob | 170. Uz |
| 112. Megid' do | 141. Reph' idim | 171. Zar' ephath |
| 113. Mer' ibah | 142. Rib' lah | 172. Zebo' im |
| 114. Me' rom | 143. Sa' lem | 173. Zi' don |
| 115. Mesopota' mia | 144. Sama' ria | 174. Zik' lag |
| 116. Mid' ian | 145. Se' ir | 175. Zin |
| 117. Miz' pah | 146. Sepharva' im | 176. Zi' on |
| 118. Mo' ab | 147. Shar' on | 177. Ziph |
| 119. Mori' ah | 148. She' ba | 178. Zo' an |
| 120. Na' ioth | 149. She' chem | 179. Zo' ar |
| 121. Ne' bo ₂₃ | 150. Shi' loh | 180. Zo' bah |
| | 151. Shi' nar | |





Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: June 2005

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